A

PARAPHRASE

UPON THE

BOOKS

OF

ECCLESIASTES,

AND THE

SONG of *SOLOMON.*

WITH

ARGUMENTS to each *Chapter*, and ANNOTATIONS thereupon.

By *SYMON PATRICK*, D.D. Dean of *PETERBURGH*, and one of His MAJESTIES Chaplains in Ordinary.

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MDCLXXXV.

To the Right Reverend

FATHER in GOD,

AND THE

No leſs HONOURABLE

HENRY

Lord BISHOP

OF

LONDON,

One of His MAJESTIES moſt Honourable Privy Council.

MY LORD,

WE ſee in Your Lordſhip ſuch a plain and familiar Example of that Wiſdom which *SOLOMON* preaches

in the Book of *ECCLESIASTES*, that I am invited thereby to this boldneſs of prefixing Your Lordſhip's Name before the Paraphraſe I have made upon it, and upon the Book that follows it.

A Wiſdom, which hath raiſed Your Mind above the deceitfulneſs of Riches, and of all Worldly Glories: a Divine Wiſdom, which hath raiſed You above Your ſelf; and made the faithful ſervice of God, and of the King, the ſole Scope of all Your Endeavours.

It is a Token ſurely of the Divine Favour towards us, and ought to be reckoned among the Felicities of our Sovereign's Reign, that a Vertue ſo active and laborious in doing good, is placed in ſuch a wide and capacious Sphere, as that wherein Your Lordſhip moves. From whence Your influences are no leſs powerful than

than they are benign: ſtirring us up to induſtry, and quickning us, by Your own great Example, to do our Duties uprightly and unweariedly in our ſeveral Stations.

Some ſmall ſervice I hope I have performed in the Explication of theſe two holy Books. In the firſt of which, (according to the ancient Opinion) the Foundation is laid for a due progreſs unto the other: the Mind not being fitted for ſuch ſublime thoughts, as lye hid under the Figures, in the Book of *Canticles*, till it hath learnt by the *Eccleſiaſtes*, the vanity of all earthly Enjoyments; and, by looking down upon them with contempt, be diſpoſed to value heavenly Bleſſings. To this purpoſe *Origen* diſcourſes in his Preface to the *Song of Songs*.

Which is a Depth into which I have adventured to dive, though it hath

hath been famous, as one ſpeaks, for the ſhipwrack of many great Pilots: who went too far, as I conceive, and ſought for more there than is to be found; and therefore miſcarried. Which Rock I have carefully avoided; and ſteered my Courſe by ſuch a clear and certain Direction (which I thought I eſpied in other holy Writings) that if I have kept my eye ſtedfaſtly fixt upon it, I am ſatisfied hath not miſ-led me, but carried me to the right ſenſe of this admirable Piece of Divine Poetry.

Which I truſt I have made ſo evident, that if the Readers will ſeriouſly conſider the Riſe and Ground I have taken for my Expoſition: even they, who have made bold to prophane this Book with their wanton imagination, will hereafter look upon it with reverence.

If in any Part of this difficult Work,

Work, I have miſtaken my way, Your Lordſhip I know hath the Goodneſs, not only to pardon the errours of my weakneſs but, to accept of the ſincerity of my endeavours to do Honour to the Holy Scriptures: by repreſenting them, to the beſt of my power, in their native Beauty, that is ſimplicity, unto the eyes of thoſe, who have the heart to make them their Study.

Praying God to continue Your Lordſhip a long Bleſſing to this Church, by your prudent, ſteady and obliging Conduct, in the Government of us, who have the happineſs to be under Your particular care; I remain,

MY LORD,

Your moſt humble and

dutiful Servant,

Symon Patrick.

THE PREFACE.

I. *THis Book not carrying in the front of it the expreſs Name of* SOLOMON, *it hath emboldned ſome to take the liberty of intitling other Authors to it.* Hezekiah, *for inſtance, whom the* Talmudiſts *make to ſpeak thoſe Words in the entrance of it,* The words of the Preacher, *&c. Or* Iſaiah, *as R.* Moſes Kimchi, *with ſome other Jews, fanſie: Or, to name no more,* Zorobabel, *whom* Grotius (*in his Notes upon Chap.* XII. 11.) *conjectures to have appointed certain men to make this* Collection. *For ſo he would have the word* COHELETH *tranſlated, a* Collector, *or Heaper up of Opinions, rather than a* Preacher.

II. *But there are ſo many paſſages in the Book which agree to none but* Solomon, *that it is a wonder ſo great a man as* Grotius *ſhould be led away from the common Opinion, by ſuch ſlight reaſons as I ſhall preſently mention. For inſtance, there never was any Body that could truly ſpeak thoſe words which we read v.* 16. *of*

the firſt Chapter, but only Solomon. *For neither* Hezekiah, *nor* Joſiah, *nor* Zorobabel *kept ſuch great State as he did, much leſs excelled him in Wiſdom. And who but he could boaſt of ſuch things as are mentioned Chap. II. v.* 4, 5, 6, 7, 8, 9. *to repreſent the ſplendour wherein he lived, above all that had been before him in* Jeruſalem? *Or, on the contrary, Who had ſuch reaſon as he, to make that ſad complaint* (*Chap. VII.* 26, &c.) *of the miſchief he had received by Women? And to omit the reſt, thoſe words in the laſt Chapter, v.* 9, 10. *can belong to none but him, who* ſet in order *many* Proverbs, *as appears in the foregoing Book.*

III. *Which things are ſo convincing, that* Grotius *is forced to acknowledge that* Zorobabel *cauſed this Book to be compoſed in the Name of King* Solomon *(for he was no King himſelf, but a Governour under the King of* Perſia*) repenting of his former vain and ſinful life. Which very acknowledgment carries in it a plain ſolution of the principal Argument, whereby he was led to this odd Opinion: Which is, that he finds ſome words in this Book, that are no where to be met withal, but in* Daniel *and* Ezra, *and the* Chaldee *Interpreters. Which makes it probable, he thinks, that it was written after their Captivity in* Babylon. *But ſuppoſing* Solomon *to write here as a Penitent, after he had frequented the Company*

pany of many Outlandiſh Women (of whom we read 1 Kings XI. 1, 2.*) it need not ſeem ſtrange to us that he had learnt the uſe of many of their words. And ſo, notwithſtanding this Objection, he may ſtill be thought to have been the Author of this Book himſelf: which the Hebrews generally conceive to have been written by him, towards the end of his* Reign *; after he had tried all manner of pleaſures, even to an exceſs. Beſides, in other Books of Scripture there are words, for the ſignification of which we are fain to have reſort unto other languages; and particularly the* Arabick; *becauſe they are not to be found elſewhere in the Scripture: and yet, for all that, might be pure Hebrew, according to the language which was then ſpoken, when ſuch Books were written.*

IV. *But it is not fit to ſtay any longer, in the confutation of ſuch a weak reaſon as this; which hath no force in it (though it be the beſt he hath) to make us think of any other Author of this Book, than* Solomon. *Who, if he did not write it himſelf, it is certain ſpake the things contained in it: and calls himſelf the* PREACHER, *becauſe of the great gravity and dignity of the Subject, whereof he treats; of which he was wont to ſpeak frequently (Chap. XII. 9.) deſiring it might be underſtood and laid to heart, by the* whole Congregation *of Iſrael; as the Word* Coheleth *ſeems to import; which in the* Æthiopick *language ſignifies*

nifies a Circle, *or a Company of men gathered together, in the form of a* Circle, *as* Ludolphus *hath lately obſerved. For the ſcope of this Diſcourſe is concerning the* chief Good *or happineſs of man: the* great end *he ſhould propoſe to himſelf all his life long. Which is not that, he ſhows, which men generally follow: but that which is generally neglected. For moſt men mind nothing, but juſt what is before them: which they will find at laſt, as he had done by ſad experience, to be mere vanity; utterly unable to quiet their minds. Which muſt therefore ſeek for ſatisfaction in ſomething elſe; and, after all their buſie thoughts, deſigns and labours, come to this Concluſion, that to* fear God and keep his Commandments, *is the happineſs of man: who ought therefore to uſe all the pleaſures of this World (which is the only Good it can afford us) with a conſtant reſpect to the future account, we muſt all make to God.*

V. *This, it appears by the beginning and the end of this Book, is the Scope of it. Unto which they that will not attend, are wont to pick out here and there a looſe Sentence, which agrees with their deſires; and then pleaſe themſelves with a fancy that they have got* Solomon *on their ſide, to help to maintain their infidelity: Not conſidering what he aſſerts directly contrary, in other places. Where he preſſes the greateſt and moſt ſerious reverence*

to

to Almighty God, IV. 17. *V.* 1, 2, *&c. VIII.* 12, 13. *XII.* 13. *together with a remembrance of the future Judgment, III.* 17. *XI.* 9. *XII.* 14. *Works of mercy and charity alſo, whereby we may do good to others, XI.* 1, 2, *&c. and the contempt of thoſe frivolous pleaſures, which draw our hearts from God and from good works, II.* 2. *VII.* 2, *&c. All which plainly ſhew, that thoſe words which ſeem to countenance men in their neglect of Religion, and open a Gap to licentiouſneſs, are only Opinions which he intends to confute, according to the method he had propounded to himſelf in this Book. Wherein he firſt repreſents the various ends men drive at; which in the very entrance of it (that men might not miſtake his meaning) he pronounces to be ſo vain; that he had not words ſignificant enough to expreſs their vanity; and then, their different Opinions about God, and his Providence, and their own ſouls: and what thoughts he himſelf had toſſed up and down in his mind; which at laſt came to that reſolution I mentioned before, wherewith he ends his Book. In the cloſe of which, to give the greater weight unto what he had ſaid, he adds this: That theſe were not only the reſult of his own thoughts, but the judgment of other Wiſe men, with whom he had conſulted.*

Let no man therefore deceive himſelf (to uſe the grave words of Caſtalio*) as ſome, I wiſh I could ſay a few, have done: who not mind-*

ing the end and drift of this Book, but having met with ſome one place in it that ſeems to favour their beloved luſts, lay hold on that Scrap alone; and with that endeavour to defend their licentious courſe of life. As if they expected, they ſhould find God juſt ſuch a Judge hereafter, as they are of themſelves at preſent.

VI. *To compriſe all in a few words. The ſenſe of the whole* Sermon, *as we may call it, ſeems to be comprehended in this Syllogiſm,*

Whatſoever is vain and periſhing cannot make men happy;

But all mens deſigns here in this World are vain and periſhing:

Therefore, They cannot by proſecuting ſuch deſigns make themſelves happy.

The Propoſition is evident in it ſelf; and needs no Proof. The Aſſumption therefore he demonſtrates in the ſix *firſt Chapters, by an enumeration of Particulars; as I ſhall ſhew in the Argument before, or Annotations upon, each Chapter: And then proceeds, in the reſt of the Book, to adviſe men unto the beſt courſe to make themſelves happy; evidently proving all along from this inconſtancy and vanity of all things here, that he who wiſhes well to himſelf, ought to raiſe his mind above them, to the Creator of the World: and, expecting to give an account to Him, ſo to demean himſelf in the uſe of all earthly enjoyments, that he devoutly acknowledge his Divine Majeſty, fearing,*

ing, and worſhipping Him, and doing his Will.

Such indeed is the dullneſs of Mankind, that, hearing all was but vanity, they might condemn every thing as evil and hurtful; and declaim too bitterly againſt this World. Which was ſo far from Solomon's *intention, that having explained the vanity of all our enjoyments here, and the vanity of humane cares, ſolicitous deſires and endeavours; he perſwades all men to be content with things preſent, to give God thanks for them, to uſe them freely with quiet minds: living as pleaſantly, and taking as much liberty, as the remembrance of a future account will allow; void of anxious and troubleſome thoughts, what will become of them hereafter in this life.*

VII. *But it may not be amiſs perhaps to give a larger account of this* Sermon; *and let the Reader ſee in what method it proceeds. For many men imagine it to be a confuſed Diſcourſe, which doth not hang together: and therefore have explained this Book, only by giving an account of the meaning of each Verſe; as if it were a diſtinct Sentence, independent on the reſt; like thoſe in his* Proverbs. *But* Antonius Corranus, *a moſt excellent perſon, in a ſmall Diſcourſe of his upon this Book, written above an hundred years ago; hath drawn ſuch a Scheme of it, as I believe will ſatisfie thoſe who conſider it, that* Solomon

proceeds after an exact order, to deduce what he intended. And therefore I will translate the ſenſe of what he ſaith, into Engliſh; which is to this purpoſe:

VIII. *The deſign of the Author is to find out and to ſhew, What it is, in which the chief good and compleat felicity of man doth conſiſt. As appears by this, that reflecting upon various things in which men place their happineſs; at the end of his Diſcourſe upon every one of them, he rejects them as utterly inſufficient for that purpoſe; but continues his ſearch ſo far till at laſt he finds it, and declares in the concluding* Epiphonema, *that he had been ſeeking it, through the whole Diſcourſe, ſaying, the ſumm of the matter is this,* Fear God, and keep his Commandments, for this is the whole of man.

Now there are two principal Parts of the whole Sermon. *The* firſt *of which contains a recital, and confutation, of mens falſe Opinions about their Chiefeſt Good: the* other *teaches, in what our genuine, true and ſolid felicity lies; both in this life, and in the next. In both he ſhows very diligently, what is the end to which a man ſhould direct all his Counſels, Studies and Endeavours; what he ought to follow, as moſt deſirable above all things; and what to avoid, as the extreameſt of evils.*

Of the firſt *of theſe he treats in his* VI. *firſt Chapters; of the other in as many more*

that

that follow. Which is both a perſpicuous and exact method. For being to treat of felicity, it was but fitting he ſhould divide it into falſe, *and* true; *and then define aright what that true felicity is. For we muſt firſt ſhun that which is evil, and then purſue that which is good: according to the frequent admonitions we meet withal in the holy Prophets.*

The firſt Part.

IX. *Now the firſt part of his Sermon relies upon a Propoſition, which no Body denies,* viz. *That vain, frail and troubleſome things cannot make any man happy: And ſuch, ſaith he in the very firſt words of the Book, are all things here,* Vanity of Vanities; i. e. *extremely vain.*

Which Aſſumption it may ſeem hard to prove, if we conſider what account blind Mortals make of their own inventions, counſels, ſtudies and labours, by which they think to attain felicity. But to Solomon *nothing was more eaſie; who having made a full and long experiment of all enjoyments here, moſt evidently demonſtrates this by an enumeration of Parts; and that in an apt, perſpicuous, and compendious order. For he neither confounds the parts; nor too curiouſly purſues them; nor mentions all the falſe Opinions of men about the chiefeſt Good (which would have been too te-*

dious,

dious, if like Varro *he had told us of* two hundred, eighty five, *and yet that he could not reckon all) but reducing the moſt probable Opinions unto* four *principal Heads, he confutes them by various Arguments; drawn chiefly from adjuncts and effects.*

The firſt *is of thoſe who place Bleſſedneſs in the knowledge of natural things, and in humane Wiſdom, which begins at the* 12th *Verſe of the* firſt *Chapter, and reaches to the beginning of the* ſecond. *For in the precedent Verſes, he only lays a foundation for his Diſcourſe, and plains his way to the proof of what he intended.*

The ſecond *is of thoſe who place it in pleaſure; which he diſpatches, as unworthy of a long confutation, in the three firſt Verſes of the ſecond Chapter. But there being thoſe of this Sect, who joining theſe two together,* pleaſure *and* knowledge, *imagine they will make up a complete happineſs; he ſpends more time in ſhowing their Vanity; from the* 4th *Verſe of the* ſecond *Chapter, to the* 16th *Verſe of the* third: *interpoſing only a* Parentheſis, *wherein he compares* Wiſdom *with* Folly; *and from the effects of both ſhews how much the former is to be preferred before the latter.*

The third *touches thoſe who think Honours, Magiſtracies, and power in the Commonwealth, to be the higheſt of all Goods. In which number are they, who ſeek to extend their Empire,*

though

though it be by a vaſt effuſion of their own Subjects blood; by which means alſo they eſtabliſh their tyranny, when they have acquired it. Which diſputation reaches from the 16th *Verſe of the* third *Chapter, to the* 9th *Verſe of the* fifth. *Yet ſo, that from the beginning of the* fourth *Chapter to the* 13th *Verſe of the ſame, he inſerts the miſeries that grow from ſuch tyrannical adminiſtration; and the Vices which break in, upon the impunity of evil Doers, and neglect of the Laws. Particularly, he gives us a lively deſcription, of* Emulation, *and* Covetouſneſs: *two of the fouleſt and moſt cruel peſts of the Commonwealth. In the* fifth *Chapter alſo he inſerts a Diſcourſe of that ſuperſtitious and vain Worſhip of God; in which ſome, deſpiſing all other things, place their ſatisfaction: and moſt lamentably applaud themſelves in it. Which Diſputation contains in it ſome excellent Precepts of true Religion and Piety; which the Reader may find, in the firſt* eight *Verſes of the* fifth *Chapter.*

After which follows the fourth *Opinion of thoſe who propound to themſelves Riches and Wealth as their laſt end: which if they can attain, they doubt not they ſhall live very happily. Which extends it ſelf from thence to the* 11th *Verſe of the* ſixth *Chapter; where you have the general* Epilogue *of the* firſt Part, *concerning falſe felicity.*

The

The other Part.

X. *Then follows the* ſecond, *and moſt Elegant as well as uſeful part of the Sermon. In which he teaches, that the felicity, for which men take ſo much pains (every one going his own way to it) is not to be found any where, but in a religious and ſerious fear of God: according to that of the Pſalmiſt,* Bleſſed are all they that fear the Lord; that walk in his ways; *and again,* Bleſſed is the man that feareth the Lord; that delighteth greatly in his Commandments. *For other things; though they promiſe felicity, yet they cannot perform it; becauſe they have ſuch a mixture of vanity, trouble and grief with them, as will not ſuffer them to be abſolutely good; and becauſe, if they were ſincere, yet they being ſo uncertain that they may be loſt before we dye, and at the beſt are terminated within the narrow Bounds of this ſhort life; they cannot give that ſatisfaction and quiet of mind, which we deſire. But the fear of God is ſuch a Good that it both gives true contentment, ſatisfaction and tranquillity of mind, as long as we live; and when we dye, fills us with a ſure hope of a better life: in which true and genuine felicity is accompliſhed.*

For the ſumm of what can be ſaid in this matter, may be reduced to this Argumentation:

That

That which can make a mans mind quiet, ſtill and calm, both in life and death; that alone can make him happy;

Now this the Fear of the Lord can do for him, and this alone:

Therefore this, and nothing elſe, will make him a happy man.

The Propoſition needs no Proof; For then we feel our ſelves happy, when our minds are ſo quiet and well pleaſed; that they neither grieve, nor fear, nor ſolicitouſly deſire, nor vainly hope for uncertain things: but reſt ſatisfied in that excellent and moſt certain joy and hope, which ariſes out of a pure Conſcience.

The Aſſumption is proved from two *effects of the Fear of God, viz.* Wiſdom *and* Juſtice. *The* firſt *of which teaches us what to follow, and what to fly: and furniſhes us with ſuch caution, that we be not impoſed on, in the choice of that which ſeems to be good for us. The* other *inſtructs us to do our whole Duty, towards God, towards our Neighbour, and towards our ſelves. In which* two *all Religion and piety, together with ſatisfaction, tranquillity and felicity, is contained.*

And becauſe effects are more known than their cauſes, and it would be uncertain what he meant by the fear of God, unleſs he explained it by thoſe things wherein it conſiſts; he begins his Diſputation on this Subject with thoſe effects; and employs himſelf wholly in ſhewing what

what are the Offices of Wiſdom *and* Juſtice: *that he might inform us not only what is the Chief Good, to which we ought to aſpire; but by what ways and means we may come at it.*

XI. *Of* Wiſdom *and* Prudence *therefore, which is converſant in the choice of things, he treats in the firſt place; Chapter the* Seventh: *becauſe no man can act either righteouſly, or valiantly, or temperately, unleſs, by the benefit of Prudence, he be before inſtructed what courſe is to be held in every one of theſe, and of what force they are unto our happineſs. He explains therefore its various Offices in ſuch Documents as theſe;* That a good Fame is to be deſired above all things; That Death ought to be the Subject of our frequent Meditations; That thoſe things are to be avoided, which incite to pleaſure, and the contrary to be followed, which admoniſh us to be modeſt and ſober; That ſeverity and gravity are to be preferred before mirth; Chaſtiſements and corrections to be willingly admitted; Flattery and ſoothing people to be caſhiered; Not to be too much diſturbed at calumnies and reproaches; To take no Bribes; To expect the iſſue and concluſion of things; To bridle anger, as an Enemy to reaſon; To love the uſe of money, not mony it ſelf; *and ſuch like. Unto which, laſt of all, he adjoins a brief commendation of Wiſdom; rejecting*

rejecting both the larger Explication of its effects, and its praiſes, to the end of the ninth *Chapter, and beginning of the* tenth.

Now this firſt *Part concerning* Wiſdom, *is handled in the* twelve *firſt Verſes of the* ſeventh *Chapter.*

XII. *Then he enters upon the other, concerning* Juſtice: *which he divides into that which reſpects God, and that which reſpects men. The former of which (comprehended under the names of* Religion, Piety, *and* Godlineſs) *conſiſts in this: That in the* firſt *place, we conceive aright and judge well of God, and of his Providence in the Adminiſtration of humane Affairs; and* then *that we pay Him that Honour, Worſhip and Service, which is due unto His Divine Majeſty.*

This Diſcourſe, which he touches upon from the 13th *to the* 16th *Verſe of the* VIIth *Chapter, he reſumes again in the* VIIIth *Chapter, and purſues it from the* 9th *Verſe of it, to the* 13th *Verſe of the* IXth *Chapter.*

As for that Juſtice *which reſpects others, it is manifold. For it is either towards men, or towards women: Which conſiſts, in a manner, altogether in ſhunning both the Extremes of it, and obſerving an* ἐπιείκεια, *moderation or equity; and hath reſpect to their offences, either againſt our ſelves or others: which we are partly to correct, and partly to bear withal. Which is the ſumm of his Diſcourſe, from the*

the 16th *Verſe, to the beginning of the* VIIIth *Chapter.*

Where interſperſing a few things, after his manner, in the praiſe of Wiſdom, he begins another Diviſion of Juſtice: *concerning the Duty of Subjects to their Princes, from the* ſecond *Verſe to the* eighth; *and on the other ſide, the Duty of Princes towards their Subjects: of both which, it may be fit to give a larger account. For this* Tractate *is truly Royal, and worthy to be read perpetually, in this moſt turbulent Age, both by high and low: That from hence Subjects may learn to perform Obedience, and the greateſt obſervance both in word and deed towards their Princes; chuſing rather to bear and ſuffer any thing, than to attempt Rebellion againſt them: and Kings may alſo remember, that they ought to govern their Kingdoms, according to the Rules of Law and Equity, and not according to their own will and pleaſure; God having committed unto them the Scepter of Juſtice, Clemency, and Welfare of their Subjects; not the Scepter of Cruelty, Tyranny, and Deſtruction.*

In which this Wiſe King obſerving both Princes and People, to be too negligent, and that thence ariſeth a very great licence in ſinning, leſt well affected minds ſhould be offended at this horrible corruption of manners; he digreſſeth into a long, but very profitable and neceſſary Diſputation of God's Providence,

and

and the Oeconomy of Juſtice. Which though the wicked deny, and deride, becauſe they ſee not ſuch manifeſt difference, as one would expect, made between the Good, and the Bad, in the Events that befal them both; yet he adviſes all that fear the Divine Majeſty not to be dejected and diſheartned at this; nor to ſearch with too much curioſity into God's ſecrets: but ſtedfaſtly reſolving, that it ſhall not be well with the wicked, though all things flow at preſent according to their hearts deſire, and that whatſoever the godly may ſuffer now, they ſhall find at laſt that God is their Friend; to look upon themſelves therefore as happy men, both in the peace of their Conſcience in this World, and in a ſure and certain hope of a better condition in the other. Upon which account, he frequently inculcates this counſel, That they who are ſtudious to fear God, and do well, being ſecure of God's Adminiſtration and of the event of things, ſhould enjoy the preſent good things, which his Divine Bounty beſtows upon them; with cheerful minds, and with thankſgiving to Him. This Diſcourſe (which it muſt be confeſſed is not altogether ſo methodical as ſome other) extends from the 9th Verſe of the eighth *Chapter, to the 13th Verſe of the* ninth.

And becauſe he had ſhown, that the event of things is not in our own counſel and in humane Wiſdom, but in the hand of God, leſt any body ſhould be ſo weak or perverſe, as thence

to conclude, That it is the ſame thing, whether we act wiſely or fooliſhly; he again makes a Digreſſion into the praiſes of Wiſdom; ſhowing how much it excells folly, from the effects of both. It begins at the 17th *Verſe, and reaches to the* 4th *of the* tenth *Chapter. Where he returns to his Diſcourſes, about the mutual Offices of Juſtice between one another; both of Princes and Subjects.*

And then in the ſix *firſt Verſes of the* eleventh *Chapter, he exhorts moſt earneſtly to Liberality, and Almſgiving; which is no ſmall part of righteouſneſs. And with that he concludes the* two *effects of the Fear of God;* Wiſdom *and* Juſtice.

XIII. *The reſt of the Work is his* Peroration: *in which he fully opens his Opinion concerning the Chief Good: which he confirms to lye wholly in a truly religious Fear of God. Which therefore he ſeriouſly exhorts every one to make their ſtudy as early as is poſſible: before dull and unactive Old Age, and Death it ſelf, (both which he elegantly deſcribes) come upon us, and, before we think of it, oppreſs us.*

This is the method of this moſt excellent Sermon: which I cannot but exhort all men to ſtudy diligently, and with great intention of mind; both for the Authors ſake, and for the matter of it. Which he handles in ſuch a manner, as firſt to draw us from the deſire and love of earthly things; and from the perverſe

uſe

uſe of them: and then to lead us unto the true and lawful uſe of them, without any offence to God, as well as without hurt to our ſelves. And he teaches us how we may, without a prepoſterous ſolicitude and anxiety about events, enjoy all things in the Fear of God; with tranquillity and ſatisfaction of mind at preſent; and at laſt, by the ſame Fear of God and obſervance of his Commandments, arrive at a never-dying felicity.

To conclude, He interſperſes through the whole Diſcourſe abundance of Common Places, both Philoſophical and Theological; which are ſo fitted to make us every way more learned, more prudent, and more pious; that we ſhall find great uſe of them in all the paſſages of our lives.

XIV. *Thus that learned* Spaniard *concludes his Preface: which I have contracted, that I might ſet before the Readers eyes in one ſhort view, both the deſign and the procedure of the Diſcourſe. Of the former (the Deſign) there is no doubt: and the latter is very regular, as it will further appear, in the explication I ſhall give of it. Wherein I have not followed this Author throughout, in every Part of this Diviſion of the Book; becauſe, though for the moſt part I take it to be accurate enough yet, I think, in ſeveral places I had reaſon to differ from him; and take another way to make the connexion more eaſie and natural; and the*

ſenſe thereby more clear and evident.

I beſeech God, that the pains I have taken herein may not be in vain; but prove an effectual means both to make the mind of Solomon *in this Book better underſtood; and to turn all our minds from theſe frivolous things, about which now they are too much employed, unto that ſolid and full Good which here he recommends to us. Who may be the better truſted in what he ſaith; becauſe he had tried what ſatisfaction could be found in all manner of enjoyments here: and it could not be objected to him that he diſparaged the World, merely becauſe he could not get any ſhare in it, or had not the liberty which was neceſſary to enjoy it. For no man ever had greater plenty, or gave a greater looſe to his deſires; but, after all the experiments he could make, came to this reſolution which he had better have taken at firſt; that Religion and Vertue are the only things can make a man happy.*

And perhaps, as God ſuffered St. Thomas *to doubt of our Saviour's Reſurrection, for the greater confirmation of our Faith; by the ſatisfaction he at laſt received: ſo he let this great man go aſtray, that by his dear-bought experience he might teach us this Wiſdom; to keep the cloſer to God in faithful obedience.*

Which it will be a very great ſhame, if we do not learn, who live under the inſtruction of a greater Maſter than Solomon; *the Son of God*

God himſelf. By whom we are taught theſe things in a more effectual manner; not only by his Doctrine, but by his whole life, and by his death: in which he declared the greateſt neglect and contempt of this World; and that his mind was wholly ſet upon the other.

And what a bleſſed ſort of Reformation *would it be, if (as* Eraſmus *ſomewhere admirably ſpeaks) we would all lay aſide our diſſenſions, ſtrifes, and quarrels, and ſtudy the Leſſons our Lord hath taught us. Whoſe buſineſs it was in this World, to form unto Himſelf* a people, that ſhould wholly depend on heaven, and placing no confidence in any Earthly ſupport or comfort, ſhould be after another manner rich, after another manner wiſe, after another manner noble, after another manner potent, in one word, after another manner happy: deſigning to attain felicity by the contempt of thoſe things, which are vulgarly admired. A people that ſhould be Strangers to filthy luſts, by ſtudying in this fleſh the life of Angels; that ſhould have no need of Divorce, by being able to mend or to bear all manner of Evils; that ſhould be wholly ignorant of Oaths, as thoſe who neither diſtruſt, nor will deceive any Body; that make not the getting of Money their buſineſs, having laid up their Treaſures in Heaven; that ſhould not be tickled with vain glory, be-

cauſe they refer all to the Glory of Chriſt alone; be void of ambition, as diſpoſed, the greater they are, to ſubmit themſelves, ſo much the more, unto all men, for Chriſt his ſake; that ſhould be unacquainted with wrath, much more with revenge, as ſtudying to deſerve well of thoſe who deſerve ill of them; that ſhould be ſo innocent in their behaviour, as to force commendations even from Heathens; that ſhould be born again to the purity and ſimplicity of Infants; that ſhould live like the Birds of the Air, without care and ſolicitude; among whom there ſhould be the greateſt concord, nothing different from that which is between the Members of the ſame Body; in which mutual Charity ſhould make all things common; that whether there were any good thing, it ſhould help to ſupply him that wanted, or any evil thing, it ſhould either be removed or mitigated by the good Offices of others; who ſhould be ſo wiſe by the teaching of the Holy Ghoſt, ſo live according to the example of Chriſt, as to be the Salt of the Earth, the Light of the World, like a City on an Hill, conſpicuous to all the Country round about; whoſe abilities, whatſoever they are, ſhould make them forward to help others; to whom this life ſhould ſeem vile, Death deſirable, out of a longing for immortality;

ty; who ſhould neither fear tyranny, nor death, nor the Devil himſelf, relying upon the invincible power of Chriſt alone; who ſhould act in all things ſo, as to be ever prepared and ready for that laſt, and moſt to be wiſht for Day, when they ſhall take poſſeſſion of true and of eternal felicity.

A PARAPHRASE ON THE Book of *Eccleſiaſtes.*

CHAP. I.

ARGUMENT.

In the eleven *firſt Verſes he lays the foundation of his following Diſcourſes, and makes his way to the proof of what he intends* (viz. *That nothing here can make us ſolidly happy*) *by ſhewing how empty all things are; and how ſhort a time a man hath to poſſeſs them; and that while it laſts he can only enjoy the ſame empty things over and over again; till he be cloyed with them. And then v.* 12. *he enters into a* particular *conſideration of the inſufficiency of* humane Wiſdom *and knowledge alone, to give us full ſatisfaction: though this be one of the very beſt things wherein men place their felicity. Which Diſcourſe continues to the end of the Chapter.*

1. Theſe

a 1. THeſe are the words of him, who thought the name of a *Preacher*, or publick Inſtructer of Gods people (to whom he calls aloud in this Book, to mind what he ſaith concerning the ſupreme Good of Man) no leſs honourable, than that of the Son of King *David*: whom he ſucceeded in his Throne; and reigned after him in the holy City *Jeruſalem*.

1. *THE words of the preacher, the ſon of David, king of Jeruſalem.*

b 2. That Good of which you are all deſirous, is not there to be found where you ſeek it; for all things here below are ſo frail, ſo ſubject to change, and to vaniſh, that I have not words to expreſs how vain they are. This is the thing which the *Preacher* firſt undertakes to prove, That they are mere emptineſs, more vain than Vanity it ſelf; ſo full of trouble and care, as well as extremely

2. *Vanity of vanities, ſaith the preacher, vanity of vanities, all is vanity.*

3. *What*

unſtable, that to no purpoſe are all mens endeavours, who ſeek for ſatisfaction from them; eſpecially if they place their higheſt Good in them.

3. *What profit hath a man of all his labour which he taketh under the ſun?*

3. For proof of this, let every man ſurvey himſelf; who conſiſts of *body* and of *mind*. And let him ask his *mind*, What great matter there remains, after all its cares for the things of this life? What contentment he, or any man elſe in all this World hath reaped by his toilſome labours, and anxious thoughts, wherewith he hath rackt himſelf both day and night? Which have often ended in diſappointment; and when he hath enjoyed his deſires, this very thing hath ſpoiled his pleaſures, that he could not long enjoy them. c

4. One *generation paſſeth away, and* another *generation cometh: but the earth abideth for ever.*

4. For if they do not preſently leave him, he in a ſhort time muſt leave them: his *Body* (the other part of him) being made out c

out of the Earth; and therefore, how firm and ſolid ſoever it now ſeem, muſt be crumbled into Earth again. Which continues for ever, to receive back thoſe Bodies which come out of it: for no Generation can abide as the Earth doth; but follows the foregoing, as the next that come after ſhall follow it, unto their Graves.

d 5. Out of which they cannot return and ſtand up in their former places, as the Sun, that quickens all things, doth: which in a conſtant and regular courſe ariſeth, and makes not more ſpeed to go down, than it doth to appear the next morning, in the ſame Glory again. No; man dies, and appears here no more; though if he ſhould, it would be to dye again.

5 The ſun alſo ariſeth, and the ſun goeth down and haſteth to his place where he aroſe.

6. Nor is the annual courſe of the Sun leſs certain than its diurnal; but it comes back the next

6. The wind goeth toward the ſouth, and turneth about unto the north; it whirleth about

about continually, and the wind returneth again according to his circuits.

year at a fixed time, to the very ſame Point from whence it moved this. Nay, the Winds, as fickle and inconſtant as they are, whirling with a marvellous ſwiftneſs round the Earth, return at laſt to the ſame Quarter from whence they ſhifted (and ſome of them the very ſame months of the year) to fetch the ſame compaſs, and run the ſame round they did before.

7. *All the rivers run into the ſea, yet the ſea* is *not full: unto the place from whence the rivers come, thither they return again.*

7. The like Circle there is in Watry Bodies, for the Torrents and Brooks, that the Rain makes, run into the Rivers, and ſo into the Sea, which nevertheleſs doth not ſwell beyond its Bounds, becauſe it reſtores all back again to their former places, by the Vapors which the Sun exhales, or by ſecret paſſages through the Earth: Whileſt poor Man alone (who is compounded of all theſe, of the Earth, the Air, the Water, and ſuch heat as the Sun

Sun adminiſters) paſſeth away and cometh to his place no more; but muſt be content to imitate theſe things, only in their reſtleſs agitations.

e 8. Which is another thing, that encreaſeth his trouble; that in this ſhort life, which he cannot live over again when it is done, he can neither be quiet, nor move with eaſe (as the things forenamed do) nor yet acquire ſatisfaction with his perpetual motion; but tires himſelf even in his pleaſures; and finds all ſort of buſineſs ſo laborious, that he himſelf is not able to tell how tedious it is; and after all is done, he is no better pleaſed, than when he firſt begun. For the eye (for inſtance) and the ear, which are the nobleſt and moſt capacious ſenſes, having ſeen and heard all manner of things, are as deſirous of ſome new entertainment, as if they

8. *All things* are *full of labour, man cannot utter* it: *the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.*

had enjoyed none at all.

9. *The thing that hath been, it* is that *which ſhall be; and that which is done,* is *that which ſhall be done; and* there is *no new* thing *under the ſun.*

9. But alas! the very ſame things (like the Sun, the Wind, and the Rivers) come about again; and we are cloyed with ſeeing and hearing what hath often preſented it ſelf unto us already, or, at leaſt, hath been in times before us, and will be again, in thoſe that ſucceed us: There is nothing done now, but (the perſons being changed) will be acted over again in future Ages; to whom the Sun can ſhew nothing but what we have ſeen in theſe days, and others have ſeen in the foregoing. And therefore it is vain for any man to expect that ſatisfaction now or in future times, which none have found ſince the World began: Men will always loath things preſent, as they have ever done; and long for thoſe which are a coming, f

thing, which will ever give them the ſame ſatiety.

10. Is any man able to contradict this, and point us to the thing which is altogether new, and hath never been ſeen or heard before? It may appear perhaps ſo to him; but that is to be imputed merely to the ſhortneſs of humane life: which makes us ignorant of what hath paſſed in former Ages (ſave only in a few things, tranſmitted down to us by obſerving men.) For had we continued many Generations, that which now ſeems new and unuſual to us, would have appeared familiar and of great antiquity, as really it is.

10. *Is there any thing whereof it may be ſaid, See, this is new? it hath been already of old time which was before us.*

11. They that went before us indeed, might have regiſtred ſuch things; but as they obſerved little, ſo they have left the memory of leſs: nor will this Age, or thoſe that follow, be more careful; or if they ſhould,

11. There is *no remembrance of former* things; *neither ſhall there be* any *remembrance of* things *that are to come, with* thoſe *that ſhall come after.*

¶ 12. *I*

Poſterity will be as negligent as former Ages have been, in preſerving thoſe Records: For we differ nothing from our Forefathers, nor will the Ages to come excell this in which we live; but ſtill the vanity of man, and of all his projects and contrivances, will continue to the Worlds end.

12. ¶ *I the preacher was king over Iſrael in Jeruſalem.*

12. And let none imagine that I ſpeak this only as a *Preacher*, in a zealous paſſion, much leſs in a melancholy mood; but remember that I have long ſat upon a Throne, ruling over God's own peculiar people, in that City which is the very School of Wiſdom: where I wanted nothing either for the body or the mind; and had both opportunity and ability to make tryal of all things wherein men place their happineſs; and therefore may be believed, when I declare nothing but from

my own experience

h 13. And being thus inſtructed with all the helps and aſſiſtances, that the power of ſuch a King could afford, I applied my mind, in the firſt place, and ſet my Wits to work with all imaginable care and diligence, to ſearch into the nature of all Creatures here below; thinking I ſhould be happy, if I could but find out the cauſes, beginnings and progreſſes of things; eſpecially the counſels, contrivances and endeavours of Mankind, with the events of all their actions. But, alas! I ſoon found that this was a tedious buſineſs, in which when I had travelled a great way, I met with ſmall ſatisfaction; nay, found it to be the torture of the mind, unto which God hath condemned mankind, as a puniſhment for their vain curioſity, and groſs negligence of heavenly Wiſdom.

13. *And I gave my heart to ſeek and ſearch out by wiſdom, concerning all* things *that are done under heaven: this ſore travel hath God given to the ſons of man, to be exerciſed therewith.*

14. *I have*

14. *I have ſeen all the works that are done under the ſun, and behold all is vanity and vexation of ſpirit.*

14. And having now finiſhed theſe Studies, and taken a ſerious view, of all that falls within the compaſs of humane knowledg, I cannot ſay that they have given me any ſolid contentment; for we can know but little, and what we do know of natural things doth us ſmall ſervice: it puffs us up indeed like Wind, but gives no nouriſhment; it fills us with Notions, but of little or no uſe; and therefore vexes us at laſt, and breaks our heart to conſider that we have ſpent ſo much time and ſo many thoughts, which have even eaten up our Spirits, to ſo little purpoſe. i

15. That wch *is crooked cannot be made ſtraight: and that which is wanting, cannot be numbred.*

15. For as there are inexplicable difficulties in all ſorts of knowledge, of which no man can give an account; ſo, with all our ſtudy, we cannot get skill enough, either to prevent misfortunes, or to remove k

out of the way that which croſſeth our deſigns, much leſs to alter the nature of things (no, not ſo much as in our own Conſtitutions) nor to redreſs the diſorders in Government: the defects in which, and in all other things and conditions, we are ſo far from being able to ſupply, that we cannot number them; and yet the folly of Mankind repreſents every thing to their deſires, as if it were completely good, and wanted nothing to make one happy.

16. I my ſelf ſtill perſiſted in my ſearch after knowledg, though I found it ſo painful and ſo unſatisfactory: thinking within my ſelf, that there was this Good at leaſt in it, that it had gotten me a very great Name, and raiſed me ſo high in all mens opinion, that I was noted for the wiſeſt perſon that had ever been in theſe

16. *I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all* they *that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge.*

17. *And*

Parts of the World; there being no ſort of knowledge, wherewith my mind was not ſtored in great abundance.

17. *And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit.*

17. And, as the nature of all knowledge is to excite a thirſt after more, this made me apply my mind more earneſtly to comprehend, not only the greateſt but, the meaneſt matters; to mark, for inſtance, the actions and occupations of mad men and Fools, as well as the motions of wiſer perſons: but I perceived, that to be pleaſed merely with fame was to live upon Air; and it was an afflicting thought to obſerve, how little the moſt of the World (tho' they thought themſelves very wiſe) differed from Lunaticks and diſtracted Folk. m

18. *For in much wiſdom is much grief: and he that increaſeth knowledge, increaſeth ſorrow.*

18. So that, though knowledge be the moſt excellent of all other Earthly Goods, being the Orna- n

ment of the mind which is the beſt part of us, yet this alſo is inſufficient for our happineſs: becauſe, after it hath coſt a man infinite pains (and ſometimes exhauſted his ſpirits, and made him melancholy and moroſe, nay thrown him into many Diſeaſes) to acquire that little Wiſdom he can attain; which raiſes alſo more doubts than it can reſolve, and meets with troubleſome oppoſition from various Opinions that claſh againſt it; it cannot but fill him with indignation to find folly generally applauded more than his wiſdom; and grieve his very ſoul to ſee that it is dangerous for a man to know more than his Neighbours; and that he is ſo far from being able to remedy what is amiſs, that he is hated if he endeavour it; and rewarded with reproaches for his care of the publick good.

ANNO-

ANNOTATIONS.

V. 1. *The Wiſdom, Vertue and Dignity of an Author making his Work more valuable and regarded,* Solomon *(or he who compoſed this Book from what he had heard him deliver, or found in his Writings) begins with his Quality; not merely as a King, and as the Son of a Great King, and of a great people, in a famous City: but, which was moſt of all conſiderable, as a publick Inſtructor, having ability and authority to inform all men where they ſhould find that happineſs, which they ignorantly ſought, but could not meet withal. This he proclaims with a loud voice; deſiring ſerious attention to ſuch a weighty Diſcourſe, and that they would often recollect, as he had done (all which may be the import of the word* Koheleth * *) how frivolous and trivial, all thoſe things are, which moſt men purſue with the greateſt earneſtneſs.* a

* See Preface, num. IV.

V. 2. *This is the Subject of this Book; to ſhow how ſenſleſs it is to place our happineſs in theſe frail and inconſtant things, that we enjoy upon this Earth: which he not only pronounces, but proves to be mere emptineſs. So* Vanity *ſignifies; and what is conſequent upon that, diſſatisfaction, trouble and affliction. See* Pſal. *LXXVIII.* 33. *And this, beyond what can be expreſſed: for our Tranſlators take it to* b

be a word of the ſame import with Tohu; *which is uſed in the Hebrew language, when they would ſignifie that of which they ſpeak, to be ſo trivial, that it is below leſs than nothing, XL.* Iſai. 17. *And yet* Solomon *is not content with this ſingle word, but doubles it; to denote the extreme diſſatisfaction he found in all things, which made a ſhow of affording him contentment; but performed nothing of that which they ſeemed to promiſe. So the Word* Vanity *is alſo uſed for that which is falſe, lying and deceitful, LXII.* Pſal. 9. *and other places, where* Idols *are called* Vanities.

c V. 3. *Here begins the Proof of his Aſſertion; by conſidering* firſt *the mind of man: which runs from one thing to another without any end: but finds no ſatisfaction remaining after all its reſtleſs thoughts. And then the body of man* (V. 4.) *which, as proud and lofty as it now looks, muſt moulder into Duſt; and the pooreſt perſon perhaps ſhall tread upon its Grave. For it cannot laſt like the Earth, from whence it comes; which ſtands for ever, as a publick Theatre, whereon men enter and act their Part, and then go off and never appear again: and when they go (as ſome prettily rather than ſolidly gloſs upon thoſe Words,* The Earth abideth for ever) *they can carry none of it along with them, but leave it all behind them, unto thoſe that come after; who paſs away alſo, leaving the Earth where they found it.*

V. 5. *The*

V. 5. *The Sun alſo in a ſettled courſe, obſerves its times of riſing and ſetting: whereas man, when he goes down to the Earth, cannot like the Sun come up again. So the* fifth *Verſe ſeems to be moſt naturally connected with the foregoing: and in like manner the* ſixth *and* ſeventh *Verſes are to be expounded. There are many Interpreters indeed, who look upon the things mentioned in theſe three Verſes, only as Emblems of the inſtability of all humane Affairs, and of the conſtant revolutions of the ſame miſeries: which cannot be hindred by any humane counſels, but will return after all the changes, whereby we think to mend our ſelves. Upon which ſenſe I have juſt touched in my Paraphraſe, but not followed it; becauſe it doth not ſeem to me to be the ſcope of theſe Verſes. In which man is repreſented, by* four *compariſons, with the* Earth, *the* Sun, *the* Wind, *and the* Sea, *to be more ſubject to Vanity than other things.* d

V. 8. *Which having thus illuſtrated, he proceeds here more particularly to conſider, what he had ſaid in general words* (V. 3.) *of mans vain endeavour to ſatisfie himſelf in worldly deſigns and contrivances: in which he is tired, but comes to no end of his deſires. How ſhould he? when his whole buſineſs here is only to do and to enjoy the very ſame things over and over again: as all men have done before us, and ſhall do after us;* v. 9, 10, 11. e

V. 9. *We*

f V. 9. *We may fanſie indeed, that we have found ſome new thing: but this conceit proceeds merely from our ignorance; as the Lord* Bacon *excellently diſcourſes in his firſt Book of the* Advancement of Learning, *Chap.* 8.

"*Learning and Knowledge*, ſaith he, *takes* "*away vain and exceſſive admiration; which is* "*the very root of all weak counſels. For we* "*admire things, either becauſe they are* new, "*or becauſe they are* great. *As for* Novelty, "*there is no man that conſiders things thorough-*"*ly, but hath this printed in his heart*, There "is nothing new under the Sun: *nor can* "*any man much admire a Puppet-Play, who* "*doth but thruſt his head behind the Curtain,* "*and ſeeth the Inſtruments and Wires where-*"*by they are moved. As for* Greatneſs, *we* "*may ſay as* Alexander, *who, after his great* "*Conqueſts in* Aſia, *receiving Letters of ſome* "*ſmall Fights or Skirmiſhes in* Greece, *at the* "*taking of ſome Bridge, or Fort, was wont to* "*tell his Friends, that* it ſeemed to him, "that they had ſent him News of the Bat-"tels of *Homer*'s Frogs and Mice: *ſo, cer-*"*tainly, if a man conſider the Univerſe, and* "*the Fabrick of it, to him this Globe of Earth* "*with the men upon it, and their buſie motions* "*(excepting always the Divineneſs of Souls)* "*will not ſeem much more conſiderable than* an "Hillock of Ants, whereon ſome creep up "and down with their Corn, others with "their

"their Eggs, others empty: all about a "very little Heap of Duſt. *And as* Melanc-thon *well obſerves, the ſame deſires, the ſame counſels, the ſame ends, the ſame cauſes of War, and calamitous events, return again: according to that of* Thucydides, While humane nature continues what it is, the like miſchiefs will happen; ſometimes leſs, ſometimes more direfully.

V. 12. *Thus having confirmed his main Propoſitions, by ſuch general Arguments as reach to all things in this World; he proceeds here to a more particular proof of it, from his own proper experience. And deſigning (before he declared his own Opinion of the Chief Good, and by what means it may be attained) to confute the vain fancies of men about it; he reduces them, as I have ſhown in the Preface, to* four *Heads. And obſerving that ſome place it in* knowledge, *and curious inquiries into all manner of things, others in* pleaſure, *or in* both *theſe together; others in* honour *and power; others in* riches *and heaps of wealth; he begins with that which is the moſt plauſible. And demonſtrates, from the* 13th *Verſe to the end of this Chapter, how little ſatisfaction is to be found in the mere ſpeculation of things; though a man arrive at the higheſt degree of humane knowledge.* g

V. 13, 14. Melanc-thon *reſtrains theſe* two *Verſes, to political Wiſdom, in the Government* h

vernment of Kingdoms. Which gives men a double affliction: firſt, *in that the Wiſeſt men often err in their counſels*; *and* ſecondly, *that events ſometimes do not anſwer to the beſt counſels that men can follow. Examples of the* firſt *are innumerable: ſometime they err through ambition, as* Perdiccas, *after* Alexander; *ſometime through a falſe opinion of Right, as* Brutus; *ſometime through over-doing, buſie headedneſs and inquietude of mind, as* Pericles; *ſometime through anger, as* Marius. *And how many ways good counſels have miſcarried, it is too long here to remember: becauſe, it is here further obſervable, that ſometime mere doubtfulneſs and uncertainty of mind what courſe to take, is as great a torment to the mind as any other. Thus* Pompey *was firſt perplexed in his Counſels, before he ſaw the diſaſtrous event of his Error. To conclude this; All Government is ſo full of cares, perplexities, and impediments, that it made* Demoſthenes *ſay, If he were to begin the World again, he would rather dye than be promoted to it: And* Æſchines, *that he was as glad when he was rid of his Office, as he would have been to be delivered from a mad Dog.*

But this I take to be too ſtrait a ſenſe; though it be agreeable enough to what he ſaith v. 12. *of his Kingly Office: and therefore I have inlarged it further in my* Paraphraſe; *though* Greg. Nazianzen *alſo ſeem to have a reſpect*

reſpect to it, when he thus interprets this place Orat. LIII. p. 750. That all things here below are poſſeſſed with an uncouth and execrable ſpirit (ἀλλοκότῳ καὶ μυσαρῷ πνεύματι) ſo that a man cannot comprehend how abſurdly all humane affairs are managed.

V. 14. *The word we tranſlate* vexation *is found only in this Book, and is capable of many ſenſes, all pertinent to the ſcope of this place. For according to the ſeveral Fountains from whence it may be derived; this Phraſe may be interpreted, either* anguiſh *of Spirit, or* breaking *of Spirit, or* preying upon *the Spirits; or (in another ſenſe of the word Spirit)* feeding on the Wind or Air: *none of which I have neglected in the Paraphraſe.* i

V. 15. *The ſhortneſs of humane Wit, though never ſo much improved, is here repreſented by two things:* firſt, *that it cannot remove what is inconvenient;* ſecondly, *that it cannot ſupply what is deficient, in any condition of life. Or, as others will have it, the firſt part of the Verſe refers to the inability of man to rectifie that* perverſeneſs *(as the Hebrew word we tranſlate* crooked *ſignifies) which he finds in himſelf or others; and the latter part, to the ſmall reach of humane underſtanding, which can attain but a very imperfect knowledge, either of* words, things, times, perſons *or* actions; *as ſome branch out the innumerable* k

innumerable Particulars of which we muſt be content to be ignorant.

l V. 16. *I have not curiouſly diſtinguiſhed between* Wiſdom *and* Knowledge, *either in this Verſe, or in the* 18th. *But there may be this difference pertinently made, That* Wiſdom *directs a man, in the practical affairs of life, unto that which is moſt fit for his purpoſe, according to the various circumſtances wherein he may be. It conſiſts chiefly in a clear judgment, to diſcern our true intereſt, and the proper means to compaſs it: together with a preſentneſs of mind, to obviate ſudden accidents. And then* Knowledge *relates to the ſpeculation of natural things; in their cauſes and effects, their properties and differences, and ſuch like things.*

m V. 17. Madneſs *and* Folly, *may refer alſo to all the idle Speculations, wherein men of Parts and Wit, ſometimes not only* imploy, *but* applaud *themſelves, as the* firſt *of thoſe words ſeems to import in the Hebrew. This trifling ſort of Knowledge is notably deſcribed by* Eraſmus, *in his* Praiſe of Folly.

n V. 18. *If there be any difference to be made between* Wiſdom *and* Knowledge, *I have noted it above upon v.* 16. *As for* grief *and* ſorrow, *they may be thus diſtinguiſhed, That the former, in the Original word, includes in it* indignation *which is a ſharp* anger *mingled with ſcorn; to find either our Perſons and Counſels*

Counſels contemned, or our Projects and well-laid Deſigns defeated. Such as was in Ahitophel; *whoſe penetrating Wit made his rage the greater, to ſee his judicious advice rejected, and the whole Conſpiracy utterly diſappointed. The* other *word (*ſorrow*) properly denotes an extreme great trouble and ſickneſs of mind; and is ſometimes applied to pains in the Body: which is the effect too frequently of over-hard ſtudy.* Melanchthon *underſtands the whole Verſe (as he did v.* 13, 14.*) of the trouble that Wiſe men have, when they are intruſted with Government, to ſee the confuſions, errors, vices and calamities of Mankind. And their afflictions are the greater, becauſe they are not only more ſenſible than other men of preſent evils, but foreſee by the preſent thoſe that are future: and therefore are tormented with a ſore pain and grief, both for what they feel and for what they fear. For they know, that from the firſt diſorders, there commonly follow greater confuſions: as when* Pericles *had once ſtirred up a War, there followed the deſtruction of almoſt all the great Cities of* Greece. *And it is too truly ſaid by* Pindar, *that* it is eaſie for any body to diſturb a City; but God alone can reſtore peace unto it.

This I take to be too limited a ſenſe; but it is no ſmall trouble to a wiſe and prudent perſon, as Corranus *excellently expreſſes it, to behold*

behold the miſerable diſorders and confuſions of humane affairs. For how is it poſſible to avoid it, nay how can a man chuſe but be filled with indignation, to ſee Juſtice, Equity, Probity, Fidelity, Integrity and Conſtancy, and all other ſuch like Vertues ſlighted and diſregarded by mankind; and on the contrary, Injuſtice, Baſeneſs, Perfidiouſneſs, Flattery, and ſuch like Vices, poſſeſs the World, and carry all before them? Or what man can, without vexation, obſerve the prepoſterous judgment of mankind, which magnifies thoſe things, that are not only vain but hurtful and pernicious; and not only contemn but hate thoſe things, which are truly good for them; nay, alone deſirable: No man can either be wiſe alone to himſelf, in ſuch a multitude of Fools and mad men, without the greateſt grief and indignation: nor can he accommodate himſelf, with an equal mind, to the dotages of the common people; when he ſees that which is better.

I ſhall conclude this Chapter with the Lord Bacon's *Obſervation, concerning this anxiety of ſpirit which ariſeth out of Knowledge; in the beginning of his Book of the* Advancement of Learning.

"Solomon, *ſaith he, doth not paſs this* "*cenſure abſolutely upon Wiſdom and Know-*
"*ledge, but only ſets forth the true Bounds,*
"*wherein humane knowledge is to be circum-*
"*ſcribed: which if we do not obſerve, it will*
"*prove*

" *prove very troubleſome to us and others.*
" *And thoſe limitations are* three. First,
" *That we do not ſo place our felicity in Know-*
" *ledge, as to forget our mortality.* Second-
" ly, *That we uſe not our Knowledge to beget*
" *anxiety, but repoſe and contentment of mind:*
" *and* Thirdly, *That we do not preſume by the*
" *contemplation of Nature, to think our ſelves*
" *able to comprehend the Myſteries of God.*
" *The firſt and the laſt of theſe are plain enough;*
" *and therefore I ſhall only note what he ſaith*
" *of the* ſecond: *that it is certain, no anxiety*
" *or perturbation of mind ariſeth from Know-*
" *ledge, but by mere accident. For all Know-*
" *ledge, and Admiration (which is the Seed of*
" *Knowledge) is pleaſant in it ſelf: but when*
" *we fall to frame Concluſions from thence,*
" *which, obliquely applied to our own affairs, be-*
" *get either* weak fears, *or* immoderate de-
" ſires, *then ariſeth that torment and trouble of*
" *mind, whereof* Solomon *here ſpeaketh.*
" *For then Knowledge is no longer* dry light,
" *(which* Heraclitus *was wont to ſay was the*
" *beſt) but* moiſt light, *ſteeped and infuſed in*
" *the humours of the affections.*

As for that Expoſition which ſome have gi-ven of theſe words, that he increaſeth the number of his ſtripes (or wounds) who increaſeth knowledge; *but makes no uſe of it; nor takes care that his obedience riſe in ſome good proportion with it; it is not the pro-*

per ſenſe of the place, but rather an accommodation of the words to another profitable purpoſe.

CHAP. II.

ARGUMENT.

Having paſſed his cenſure upon the firſt *way men take to find ſatisfaction (mentioned in the Notes upon v.* 12. *of the firſt* Chapter*) which without all contradiction is the chief, and the beſt of the* four; *he proceeds here to conſider the* ſecond, *which is the more common: moſt men immerſing themſelves in pleaſure, as their higheſt Good. Of which he was more capable to judge, than any other man; becauſe he denied himſelf no delights that he deſired, and yet did not plung himſelf wholly into them, but with a mixture of Wiſdom, as he tells us, v.* 3. *Whereby he ſoon perceived that they who leave the purſuit of Knowledge, for the ſake of bodily pleaſure, change for the worſe: For after he had tried all ſorts of things that could give him any pleaſure, he went back to Wiſdom and Knowledge, as the better of the two, v.* 12. *And yet, after he had conſidered that again the ſecond time, he could not but confeſs, that there were ſuch great imperfecti-*

ons

ons in it; that it could not make a man happy, as he diſcourſes in the following Verſes. Of which I ſhall give a more particular account in the Annotations.

1. *I ſaid in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure: and behold, this alſo is vanity.*

1. BEing thus diſappointed therefore in the expectations I had of happineſs from much *Wiſdom* and *Knowledge*, and beholding many men look jollily who had none at all, I reſolved to leave off thoſe troubleſome cares and labours, and to follow my pleaſures: ſaying to my ſelf, Why doſt thou vex and torment thy mind to no purpoſe? Let alone theſe crabbed Studies, which haſten Old Age, and indulge thy ſelf in all thoſe ſweet delights which Youth deſires: Try what ſatisfaction mirth and joy can give thee; and for that end, take no thought for the future, but enjoy to the heighth the preſent Goods of this life: Which accordingly

ingly I did; but believe me, though this promiſed much at firſt, it performed little; but left me more void of contentment than it found me.

b 2. For the noiſe, the tumult, the indecent motions, and ſcurrilous jeſtings, of men that let themſelves looſe to exceſſive laughter, and extravagant merriment, appeared to me like diſtraction of mind: and conſidering how unprofitable it is, I could not but with a paſſionate diſdain put it from me: ſaying of it, and of mirth, and dancing, and all the frollickneſs of mankind, What is there in it, that thus bewitcheth them? Where lies the pleaſure, that thus inchants them, and puts them ſo beſide themſelves; that they think neither of God, nor of any thing elſe that is worthy of them; but of this alone?

2. *I ſaid of laughter*, It is *mad: and of mirth, What doeth it?*

c 3. I deliberated there-

3. *I ſought in mine*

mine heart to give my ſelf unto wine (yet acquainting mine heart with wiſdom) and to lay hold on folly, till I might ſee what was *that good for the ſons of men, which they ſhould do under the heaven, all the days of their life.*

fore with my ſelf about a middle courſe of life; which ſhould neither be altogether ſtudious, nor altogether voluptuous, but a mixture of both: and in purſuance of this counſel entertained my ſelf freely, with all the delights of feaſting and banquetting; yet ſo, as not to loſe my acquaintance with Wiſdom, but to keep my mind ſo intent upon it, that Folly might not have its full ſwing; but find a check upon it, till I might make a ſufficient tryal, whether herein lay, that ſo-much-deſired Good, which men ſhould propoſe to themſelves, and proſecute all the time of their ſtay in this World.

4. I made me great works, I builded me houſes, I planted me vineyards.

4. For which end, I raiſed, with exquiſite Art, the moſt ſtately and majeſtick works that could be contrived, for the pleaſure of all the ſenſes: As firſt of all, I built my ſelf a d

moſt magnificent Palace, and other goodly Houſes; which when I had elegantly adorned and ſumptuouſly furniſhed, I proceeded to plant about them, in a beautiful order, the choiceſt Vines (VIII. *Cant.* 11.) which, beſides the fragrant ſmell (II. *Cant.* 13.) and the lovely ſight, wherewith they entertained me abroad, afforded the moſt generous Wines for my Table at home.

5. I made me gardens and orchards, and I planted trees in them of all kind of *fruits.*

e 5. To which I added delicious Gardens, full of various Flowers, Herbs and Plants, for all the Seaſons of the Year; and then ſpacious Foreſts and Parks, or rather Paradiſes of Pleaſure, wherein, beſides other delights, were lovely Shades and Coverts for all ſorts of Beaſts: nor were Orchards wanting ſtored with all kinds of Fruit-Trees, which either this, or other Countries could afford.

6. *I made me pools of water, to water therewith the wood that bringeth forth trees.*

6. And that nothing might be wanting, to the perfection or preſervation of theſe places, I made with great charge, and no leſs Art, either Fountains, or Ciſterns, or Pools of Water: not only for delight, and for Fiſh, but to ſerve inſtead of Rain; to water the Flowers and Herbs, eſpecially the young Nurſeries of Trees; that they might not dye with Drought. f

7. *I got* me *ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattel, above all that were in Jeruſalem before me.*

7. All which requiring the care of a great many perſons, I purchaſed Servants, both men and women, in great abundance; of whom I had a multitude of Children born in my houſe, whom I employed in looking after my other Poſſeſſions, which I had in Herds and Flocks of greater and leſſer Cattel: which were ſo numerous, that I killed every day for my Family ten Oxen crammed in the Stalls, and g

twenty Oxen out of the Paſtures, with an hundred Sheep (beſides, Harts, and Roe-Bucks, and Fallow-Deer, and fatted Fowl, to ſay nothing of other proviſion, 1 *Kin.* IV. 22, 23.) and yet, ſuch was the plenty, my Stock did not decreaſe, becauſe a new Brood grew up continually, in ſuch abundance, as the like had never been ſeen in our Country, before my days.

h 8. By which and divers other means (1 *King.* IV. 21. X. 21, 22, 23, &c. 2 *Chron.* IX. 24.) I laid up vaſt Treaſures of Silver and Gold and Jewels, and all that was choice and precious in other Kingdoms; eſpecially in thoſe Provinces, which were ſubject unto me, which were great and many (1 *Kin.* IV. 24.) out of whom I picked alſo the ſweeteſt voices that could be found, both of Men and Women; toge-

8. *I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I gat me men-ſingers and women-ſingers, and the delights of the ſons of men,* as *muſical inſtruments, and that of all ſorts.*

9. *So*

ther with the rareſt Songs and Hymns, compoſed by the beſt Maſters in the World; and all ſorts of Inſtruments of Muſick: than which nothing is more charming among the Children of men, either to lay them aſleep when they would go to reſt, or to recreate their ſpirits when they are tired with buſineſs; to baniſh melancholy when they are oppreſſed with ſorrow, and to augment their pleaſure when they would be merry: being no leſs fit to wait upon Feaſts, than they that attend at the Table.

9. *So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me.*

9. Thus I was not only great in place, and power, and riches, but, by ſuch means as theſe, added ſplendor alſo to my greatneſs, and made it more conſpicuous and illuſtrious: and (which is ſtill more glorious) I was not greater in any thing than in Wiſdom; which

which was not undermined by all theſe pleaſures, but, when they were in danger to dethrone my Reaſon, this ſettled it again in its former State and Authority.

k 10. And on the other ſide, my Wiſdom did not lay ſuch reſtraints upon me, but that I took the liberty to pleaſe my eyes, and all my ſenſes, with every thing that fell within the wide compaſs of their deſires: It did not deny me any joy to which I had a mind; but taught me rather to reap this as the ſweet fruit of all my labours: there being nothing (it ſhowed me) that came to my ſhare of all that I had gotten with ſo much care and diligence, but only the free enjoyment of it; without which I had as good have been without it.

10. *And whatſoever mine eyes deſired, I kept not from them, I withheld not my heart from any joy: for my heart rejoyced in all my labour, and this was my portion of all my labour.*

l 11. But then, after I had conſidered ſeriouſly,

11. *Then I looked on all the works*

works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was *vanity and vexation of ſpirit, and* there was *no profit under the ſun.*

how ſmall a thing this pleaſure was, how ſhort, and how often interrupted, and laid in the balance againſt it, all the time I had ſpent and the pains I had taken, in contriving theſe magnificent Buildings, Gardens, Paradiſes, and all the reſt; it ſeemed to me as nothing: and I cannot but leave this Obſervation behind me, That all this is empty and unſatisfying to the Spirit of man; and there is alſo much vexation and torment in it, to ſee how croſs things go, many times, to our deſires, how negligent they are who ſhould look after ſuch great works as mine were; but eſpecially in this, that a man can reap ſo little benefit and ſo tranſient, from ſuch vaſt and long labours, *v.* chap. I. v. 3, 14.

12. *And I turned my ſelf to behold wiſdom, and madneſs, and folly: for what*

12. Wherefore I began to reflect upon my former thoughts, and to turn them back again towards Wiſdom,

dom, as the only Good of man (ch. I. v. 13, 17.) and eſpecially that Wiſdom which moderates our pleaſures, and keeps them from running into madneſs and folly (and who is there that can give a better account of this than I? who have had ſuch advantages above any private man to know the Hiſtory of former times, as well as of my own; that I am confident, they who come after can paſs no other judgment upon things, than I do now.)

13. For I clearly diſcerned, that there is as wide a difference between Wiſdom, and Folly; as there is between the light of the Sun, which beautifies the whole World, and ſhows all things diſtinctly to us; and the darkneſs of the Night, which wraps up all in diſmal confuſion, and hides even our dangers from us.

can *the man* do, *that cometh after the king?* even *that which hath been already done.*

13. *Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs.*

14. *The*

14. *The wiſe mans eyes* are *in his head, but the fool walketh in darkneſs: and I my ſelf perceived alſo, that one event happeneth to them all.*

14. Whence it is, that a Wiſe man, having this light in his mind, looks before him and round about him; which makes him cautious and well aware of dangers, into which a blundering Fool, whoſe mind is blinded wth the ſottiſh love of pleaſure, falls raſhly and inconſiderately: And yet with all his circumſpection (ſo imperfect are all things here, in which we place our happineſs) the wiſeſt man is not able to avoid a great many calamities, which are common to the whole race of mankind.

15. *Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then* more *wiſe? Then I ſaid in my heart, that this alſo* is *vanity.*

15. Which reflection made me ſigh, and think with my ſelf; if notwithſtanding this excellence of Wiſdom above Folly, the very ſame Diſeaſes, loſs of Children and Friends, and innumerable Caſualties, happen unto me, even unto me who know ſo much, that

that there do unto a Fool; to what purpoſe have I taken all this pains, and ſtudied ſo hard to be wiſer than he? and upon this review of all that Wiſdom can, and cannot do for us, I concluded again the ſecond time, that there is a Vanity alſo in this; which makes it uncapable of giving us full ſatisfaction.

n 16. For as both wiſe and fooliſh are alike ſubject unto Death, ſo, when they are dead, their Names live not long after them, but they and all their famous atchievements are forgotten; there being few of thoſe things which are now done, that will be ſo much as thought of in the next Generation; much leſs in future Ages, when the Memory of them will be utterly loſt, and cannot be recovered: and is not this a lamentable Caſe, that a Wiſe man hath no more

16. *For* there is *no remembrance of the wiſe more than of the fool for ever; ſeeing that which now* is, *in the days to come ſhall be forgotten: and how dieth the wiſe* man? *as the fool.*

17. *There-*

priviledge than a Fool, either from Death, or, from its inſeparable Companion, Oblivion?

17. *Therefore I hated life, becauſe the work that is wrought under the ſun* is *grievous unto me: for all* is *vanity and vexation of ſpirit.*

17. This put me quite out of love with life, becauſe the toil and labour of it is ſo great and grievous; and the pleaſure it yields, either interrupted and ſpoiled by many unforeſeen accidents, or quite taken away by Death, which leaves no footſteps of us behind us: for nothing is conſtant, or of long continuance, nothing ſolid, nothing ſatisfactory here, but all our enjoyments leave us as empty, as he is that feeds only upon the Wind; nay it torments us to ſee that we muſt take great pains too, for ſuch vain and fading things, chap. I. 14.

18. ¶ *Yea, I hated all my labour which I had taken under the ſun: becauſe I ſhould leave it un-*

18. And beſides all this, there are other Reaſons which made me deſpiſe all thoſe goodly Structures which I had erected, and thoſe

thoſe beautiful works which I had contrived (*v.* 4, 5. 6, *&c.*) becauſe, as I cannot keep them long my ſelf, ſo I muſt leave them to I know not whom; to a Stranger, perhaps, who without any pains of his, enjoys the fruit of all my labour.

to the man that ſhall be after me.

19. Or if my Son ſucceed me in the poſſeſſion of them, there is no man can aſſure me, whether he will wiſely preſerve and improve what I have gotten, or fooliſhly ſquander all away; in ſhort, whether he will prove a worthy or an unworthy Inheritor of my labours: And yet, ſuch as he is, he muſt have an abſolute power over all that I leave, to diſpoſe of it as he pleaſeth; and ſottiſhly perhaps to waſte in a little time, what I with prudent care and diligence, have been heaping up all my life long. This is a great addition to

19. *And who knoweth whether he ſhall be a wiſe* man, *or a fool? yet ſhall he have rule over all my labour, wherein I have laboured, and wherein I have ſhewed my ſelf wiſe under the ſun. This* is *alſo vanity.*

20. *Therefore*

humane miſery; and renders even the Study of Wiſdom very vain, which cannot find a remedy for theſe evils.

20. *Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.*

20. Which are ſo great, that, inſtead of purſuing my deſigns for this World, I turned my thoughts the quite contrary way; and, like one perfectly tired, I concluded it beſt to leave off all further cares about any thing here: deſpairing to reap any ſatisfaction from all my labours; particularly, to attain any certainty what kind of man he will be who ſhall inherit them.

21. *For there is a man whoſe labour* is *in wiſdom, and in knowledge, and in equity: yet to a man that hath not laboured therein, ſhall he leave it* for *his portion. This alſo* is *vanity, and a great evil.*

21. For what hath happened to others, may to me; who have obſerved a man no way defective, either in wiſe contrivance, or prudent management, or upright dealing, but as eminent for honeſty, as he was for diligence; whoſe Eſtate fell to the ſhare of an idle perſon, nay, of an

ignorant, ſilly, unjuſt and ungrateful wretch; who prodigally conſumed upon his luſts, that which coſt him no pains, not ſo much as a thought, to acquire. This likewiſe it cannot be denied is not only a diſſatiſfaction, but a torment, nay, a great torment, to the mind of man.

22. Who may well ſay, To what purpoſe is all this toil of my Body, and theſe ſolicitous thoughts and anguiſh of my mind? For all that a man can enjoy himſelf of the anxious labours wherein he ſpends his days, amounts to little or nothing; and what comfort hath he in thinking who ſhall enjoy the fruit of them hereafter?

22. *For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the ſun?*

23. And yet, ſuch is our folly, there is no end of our cares; for we ſee many a man, whoſe life is nothing but a mere drudgery; who never is at leiſure to enjoy any thing that he

23. *For all his days* are *ſorrows, and his travel grief; yea, his heart taketh not reſt in the night. This is alſo vanity.*

24. ¶ There

hath, but ſtill engaged in one troubleſome employment or other to get more: which he follows ſo eagerly, as if it were his buſineſs to diſquiet and vex himſelf, and make his life uneaſie to him; being not content with his daily toils, unleſs he rack his mind alſo with cares in the night, which invites him to take ſome reſt. This is ſo void of all reaſon, that nothing can be imagined more vain and fooliſh.

24. ¶ There is *nothing better for a man*, than *that he ſhould eat and drink, and* that *he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it* was *from the hand of God.*

24. Nor can any man reap the benefit of his labours, but by ſtudying firſt to free his mind from over-much care and anxious thoughts: and then (inſtead of heaping up perpetually for his Heirs) by allowing himſelf a moderate and decent uſe, of all that he hath gotten by his honeſt labours; cheerfully communicating them with his friends and neighbours; and laſtly (in order

to theſe) by being truly and devoutly religious, acknowledging God to be the Donor of all good things: from whoſe bountiful hand proceeds even this power, both to enjoy all a man hath with a quiet, peaceable, and well-pleaſed mind, in the midſt of all the troubles of this life; and, in concluſion, to leave all, with the like mind, unto thoſe that ſhall come after him.

25. For the truth of which, you may rely upon my experience; who, when I could have hoarded up as much as any other man, choſe rather freely to enjoy the fruit of my labours; and was as forward to ſpend, as ever I was to get: but muſt acknowledge this to be the ſingular Grace of God to me; who preſerved me from that great folly of neglecting my ſelf, for the ſake of I knew not whom.

25. *For who can eat, or who elſe can haſten* hereunto *more than I?*

26. *For*

26. *For* God *giveth to a man that* is *good in his ſight, wiſdom, and knowledg, and joy: but to the ſinner he giveth travel, to gather, and to heap up, that he may give to him that is good before God. This alſo* is *vanity and vexation of ſpirit.*

26. For this is a Bleſſing which God reſerves for him whom he loves; whoſe ſincere piety he rewards, with Wiſdom to judge when, and with Knowledge to underſtand how, he ſhould enjoy, and take the comfort of, all he hath; eſpecially with inward joy, ſatisfaction of heart, and tranquillity of mind, in this favour of God to him; whereby the troubleſome affairs of this life are tempered and ſeaſoned: But he delivers up him that regards not God, to the moſt cruel Tormentors, which are his own unſatiable deſires, and anxious cares, with buſie labours and inceſſant pains, to encreaſe his Eſtate without end, and to heap up vaſt Treaſures, which God diſpoſes afterward to thoſe who approve themſelves to Him, in a pious, juſt, and charitable life, with contented minds.

Now what a vanity and vexation is this alſo to a Sinner, to get Riches for thoſe to whom he never deſigned them? Nay, it is a ſad thought to a good man, that if his Son be not vertuous, the Eſtate he leaves is not likely to proſper with him.

ANNOTATIONS.

a Verſe 1. *Thus* Themiſtocles, Lucullus *and others (as* Melancthon *obſerves) being wearied in their attendance upon publick affairs, by many unprofitable contentions, nay, by the ingratitude of the people, delivered up themſelves unto pleaſures; as better than their ill beſtowed pains.*

b V. 2. Laughter] *The cenſure he paſſes upon this, makes it neceſſary to expound it of ſuch diſſolute and frantick mirth, as I have mentioned in the Paraphraſe.*

c V. 3. gave my ſelf] *The word in the Hebrew (as the Margin of our Tranſlation informs the Reader) imports ſomething of* extenſion; *as in other places of Scripture,* Pſal. *XXXVI.* 10. *becauſe when men indulge themſelves very liberally in eating and drinking,*

the

the Blood boils and riſes, the Veins ſwell, and the Skin of the whole Body is diſtended.

lay hold on] *The word ſignifies not ſimply to apprehend; but to keep under reſtraint what we have ſeized. As the* Philiſtins *are ſaid to have* taken *David (had him in their power) in* Gath; *in the Title of Pſal. LVI. Thus I have expounded it here, as moſt agreeable to the ſenſe of the place.*

V. 4. great works] *includes all that follows, to the end of v. 8. conſiſting, either in Buildings, or in Plantations, and Waterworks belonging to them, or in his Houſhold; or his Stock upon his Land; or his Exchequer, and Magazines; or in things that were for mere ſtate and magnificence,* viz. *Royal Furniture; or in great variety of vocal and inſtrumental Muſick; to which ſome add, a kind of* Seraglio *of the moſt beautiful Women that could be found: though for this laſt there is no ground to think it here mentioned; but what lies in two hard words, of which I ſhall give an account preſently.* d

V. 5. gardens] *The Hebrew word* Gennoth *ſome will have to be properly places for* Flowers, Herbs, Sallets, *and all manner of* Fruit-Trees: *and* Pardeſin, *which we tranſlate* Orchards, *to be only* Woods, Foreſts, *or* Parks. *Of which there is no certainty; for this laſt word* Pardeſin *is uſed but twice more in the Holy Scripture; and in the firſt of thoſe places,* e

we tranſlate it Foreſts, II. Nehem. 8. *and in the other, IV.* Cant. 13. *it ſignifies a place where Pomegranats grew. And therefore it indifferently ſignifying either of theſe, I have expreſſed both in the Paraphraſe. And, if we judge of ſuch places by what the Greeks (from this word) call a* Paradiſe, *they were ſo large, as to comprehend not only all ſorts of Trees, both Fruit-Trees and others (ſuch as Cedars, Cypreſs,* &c.*) but* Fountains, *and* Fiſh Ponds, *and* Aviaries, *and* Walks, *for all kind of Beaſts, both wild and tame: in ſhort, whatſoever could make a place pleaſant, either by Nature or Art.*

f V. 6. pools] *The word* Berecoth *carrying in it the Notion of* Bleſſing, *ſome Interpreters will have it to ſignifie, places filled and ſupplied by the great* Bleſſing *of Rain. But there is no reaſon for this limitation, it being as capable to ſignifie any Lake, or large hollowneſs in the Ground, or upon it, for the reception of Water, either from the Clouds, or from Springs, or from Rivers: which are beneficial for ſundry uſes, as I have expreſſed it in the Paraphraſe.*

g V. 7. *Though the word* Bakar *properly belong to Oxen and Cows; yet we well tranſlate it, the* greater ſort of Cattel, *comprehending Camels, Aſſes,* &c. *In like manner* Tzon *is commonly uſed for Sheep, but comprehends Goats alſo; and therefore is well tranſlated by us,*

us, *the* leſſer ſort of Cattel. *All which, both great and ſmall are comprehended under the general word* Mikneh, *which we tranſlate* Poſſeſſion.

V. 8. peculiar treaſure] *The word* Segullah *ſignifies either the* things *themſelves that are rare and precious; or the* place *where ſuch things are repoſited and kept,* viz. *a* Treaſury. h

But the greateſt difficulty in this Verſe, and indeed in this Chapter, is to tell what is meant by Siddah *and* Siddoth; *which he calls in the Concluſion of this Deſcription of his Magnificence,* the delights, *or delicious pleaſures,* of the ſons of men. *Theſe* Bochartus *hath probably conjectured to be moſt excellent Compoſitions in Muſick, or moſt elegant Verſes, ſet by a rare Artiſt among the Phœnicians, called* Sido, *to the moſt raviſhing and melting Notes. And therefore I have not ſo much as taken notice of their Interpretation, who deriving theſe words from an Original ſignifying ſpoil and devaſtation, underſtand hereby* beautiful Women, *taken captive in the Wars: of which the King had the firſt choice, as he had of the reſt of the ſpoil. For there were no Wars in his time, till the latter end of his reign; and then he was rather worſted, than victorious. Some indeed, to keep this ſenſe, derive it from* Saddaim *the Breaſts or Paps; becauſe no ſmall part of Womens beauty (which they would have to the* delights *here ſpoken of) conſiſts in the fine*

fine ſhape and decent poſition of this part of their Body. But this ſeems to be far fetcht; and therefore I have let it, and divers other Interpretations, alone: and only expreſſed the ſenſe of our own Tranſlation, which takes theſe for Muſical Inſtruments; *and thoſe of ſuch extraordinary ſweetneſs, that they left no part of a mans ſoul untoucht, nor room for any other pleaſure (ſo ſome derive it, from a word ſignifying* abundance*) and had ſome regard to the* LXX, *who underſtand it of ſuch as waited upon him at the Table* (Cup-bearers, *and ſuch like Officers) where Muſick alſo was ſeldom wanting, but made a part of the entertainment of great perſons; as I have expreſſed it in the Paraphraſe.*

i V. 9. my wiſdom remained] *For it was not the manner of Great Men, in ancient time, to paſs their Feaſts only in eating and drinking, and, after the ſottiſh Cuſtom now, to ſend the Cups going round, when all was taken away: but to ſpend the time in pleaſant, but learned, Diſcourſes, or in telling Stories, or propounding and reſolving Queſtions; which might whet the Wit, and form mens manners, or open the Secrets of Nature; and at the ſame time both refreſh and inſtruct the mind. As we ſee at* Samſon's *Marriage-Feaſt, he propounded a Riddle to be unfolded, concerning the Generation of Bees, out of the Carkaſe of a Lyon. In* Plutarch's Sympoſiacks, *there are abundance*

abundance of ſuch merry, and learned Queſtions reſolved. And Athenæus *in his* Deipnoſophiſts, *hath excerpt the Flower of all Arts, and Authors, Poets, Philoſophers, and Hiſtorians, In* Virgil *alſo, at the end of his Firſt Book of* Æneids, Jopas *is introduced ſinging a Philoſophical Song (at the Feaſt which* Dido *made) concerning the Motions of the Moon and the Sun, and in ſhort, of all that* Atlas, *that moſt famous Aſtronomer, had taught. And in another place,* Æneas *himſelf relates the Deſtruction of* Troy.

V. 10. my portion] *Though Wiſdom thus bridled his pleaſures, yet it did not reſtrain him from ſuch a free and plentiful enjoyment of them, that there was no ſort which he did not taſte as highly of, as was poſſible; without making himſelf a mere Fool. This he calls* his portion, *by a Metaphor taken from Inheritances; which being divided into parts, every one of the Children had his part given him; or from* Lots, *which as they were uſed among Merchants, ſo ſometimes in the dividing of Inheritances: when the Heirs could not agree among themſelves, about the equality of the* portions *which were ſet out for them.* k

V. 11. I looked] *Having conſidered the value of this* portion, *he could not ſay it was much worth; but rather that there was very little in it: and therefore he here prefers Wiſdom much before all this pleaſure: and ſtill far more* l

more before ſottiſh and mad pleaſure, v. 12.

And yet, for all that, after he had taken the benefits of Wiſdom into a ſecond conſideration, v. 13, 14; *he could not but conclude again, that there is a* Vanity *in that alſo. Which is* threefold; *as there are three ends for which men ſtudy Wiſdom.* Firſt, *That they may provide for their ſafety and ſecurity*; Secondly, *That they may commend their Names to Poſterity*; *or* Thirdly, *That they may leave to their Children, what their ſingular Prudence, and great diligence hath gathered together. But all theſe he ſhows are vain Deſigns.*

m V. 15. hapned] *For inſtance, he repreſents here, how all Mankind, Wiſe and Fools, are alike liable to the ſame caſualties, and many inconveniences, which are common to every one of us in this life. Which the Lord* Bacon *(in his IV. Book of the* Advancement of Learning, *chap.* 2.*) extends to ſuch Conſiderations as this*; *that* "*in all times, Witches* "*and old Women, and Impoſtors, have been* "*Rivals and Competitors, in the reputation* "*and opinion of the multitude, with the ableſt* "*Phyſicians*; *and contended with them for the* "*fame of Cures. Nay, the Impoſtor bears a-* "*way the prize, and Vertue lies under the cen-* "*ſure. Such is the weakneſs and credulity* "*of men, they prefer a Mountebank, or a* "*Witch, before a learned Phyſician: which* "*the Poets obſerved when they made* Æſcula-

"pius

"pius *and* Circe, *Brother and Siſter; both*
"*Children of the* Sun. *And what follows*
"*from hence, but that Phyſicians ſay to them-*
"*ſelves, as* Solomon *in another caſe,* It be-
"falls to me, as it doth to the Fool; why
"ſhould I labour to be more wiſe? *It diſ-*
courages them, that is, in their Profeſſion.

V. 16. no remembrance] *And then for* n
the other two (mentioned above, k*) he obſerves*
how ſhort-liv'd our memorial is, as well as our
ſelves, v. 16, 17. *and that no man can be*
ſure, who ſhall inherit his labours, or what kind
of perſon he ſhall be; wiſe or ſottiſh, good or
bad, v. 18, 19. *Which he reflects upon a-*
gain in the following Verſes, with a very heavy
heart, that made him weary of life, v. 20, 21.
at leaſt of the labour and toil of it, v. 22. *the*
folly of which he repreſents v. 23. *And then*
concludes the Chapter, with a brief account of
the true way to enjoy all the happineſs that this
World can afford us: of which we are utterly
uncapable, unleſs we have a ſenſe of God, be
devoutly affected towards Him as the Author
and Donor of all good things. Which I have
expreſſed ſo fully in the Paraphraſe, of verſe
24, &c. *that I may be cenſured for making it*
too long; and therefore ſhall not commit ano-
ther error, in enlarging it further here.

V. 26.] *But only obſerve, that* Wiſdom o
and Knowledge *in this Verſe, do not differ,*
as they may be thought to do, Chap. I. *v.* 16, 18.

but

but relate, both of them, to the ſame thing; only with ſuch a diſtinction, as I have mentioned in the Paraphraſe: or, as others will have it, Wiſdom *relates to the acquiſition of the good things of this World,* Knowledge *to the uſe; from which prudent fruition flows the* joy *he mentions together with them. Thus* Corranus.

The laſt words of the Chapter, are referred by all Expoſitors, in a manner, only to the condition of the Sinner, *which immediately precedes: but ſince they have a true ſenſe, with reſpect to all men whatſoever, good and bad, I thought it beſt ſo to expound them; with regard to the whole foregoing Verſe.*

CHAP.

CHAP. III.

ARGUMENT.

Upon the mention of God's over-ruling Providence, in the latter end of the foregoing Chapter, Solomon *proceeds from thence to illuſtrate (in the* firſt *part of this Chapter) both thoſe things, of which he had diſcourſed before,* viz. firſt, *the* imperfection *of humane Wiſdom; which is confined to a certain time or ſeaſon, for all things that it would effect: which if we neglect, or let ſlip, all our contrivances ſignifie nothing. And* ſecondly, *That the utmoſt* perfection *at which our Wiſdom can arrive in this World, conſiſts in theſe things.* Firſt, *In being contented with this order wherein God hath placed all things, and not diſquieting our ſelves about that which it is not in our power to remedy, or alter; at leaſt, not for the preſent.* Secondly, *In obſerving and taking the fitteſt opportunity of doing every thing; as the moſt certain means to tranquillity: there being nothing that makes our mind more unquiet, than ſtriving againſt the ſtream (as we ſpeak) and when the wind is againſt us, labouring to bring about our ends, and to obtain our deſires: and* Thirdly, *In taking the comfort of what we have at preſent;*

preſent; and making a ſeaſonable and legitimate uſe of it: And laſtly, *In bearing the viciſſitudes that we find in all humane things, with an equal mind; becauſe they are neceſſary and unalterable.*

Theſe were the things he had ſuggeſted in the Concluſion of the former Chapter; and the beginning of this may have relation to every one of them. And ſince he had ſpoken before alſo (v. 9, 10. *of the* ſecond Chapter) *concerning the moderating of pleaſures by Wiſdom, and of the ſtudy of Wiſdom by ſeaſonable pleaſures; I do not know but he may have reſpect unto that alſo: and therefore I have begun with it, in the Paraphraſe.*

Caſtalio *goes ſtill further; and thinks the meaning of the firſt part of this Chapter may be, that it is in vain to expect our happineſs in this World: for this is no more the time, and the place for it, than Seed-time is the Harveſt. But we muſt ſtay till the next life for it: which is the proper time for complete happineſs: here we muſt be content with a great many tears. Which is a pious Meditation, but ſeems not to be the Scope of* Solomon; *and therefore I have not touched upon it.*

In ſhort, He ſtill continues to enlarge himſelf upon the two *firſt things, wherein men place their happineſs;* Wiſdom *and* Pleaſure:

Pleaſure: *and comes not to the* third, *till the middle of this Chapter; where I ſhall obſerve it.*

1. *TO every thing there is a ſeaſon, and a time to every purpoſe under the heaven:*

1. HOW vain an attempt it is, to obtain the forenamed tranquillity by fixing our mind upon any one thing in this World; and how neceſſary it is, to let the ſtudy of Wiſdom, for inſtance, and the enjoyment of pleaſure, labour and reſt, take their turns; God himſelf hath ſhown us, by tying us to this order in the courſe of things: which, whether they be natural, or depend upon our will, have their certain, appointed ſeaſons and occaſions; upon which all our deſigns, counſels and endeavours have ſuch a dependance, that if we will not obſerve them, we ſhall not only loſe our labour, but miſerably vex and torment our ſelves to no purpoſe. a

2. As for natural things, we ſee in our ſelves, that there is a ſtated time for an Infants lying in the Womb, before it can be born; and the time afterward for its growth, and ſtay in the World; beyond which a man cannot go, but drops into his Grave: And ſo it is not only with other living Creatures as well as man, but with Herbs, and Roots, and Plants, which we cannot ſet and ſow at all times; but muſt take the proper Seaſon, both for that, and for gathering the Crop, when it is come to maturity; or elſe our pains are ill beſtowed, and we find to our ſorrow that we have laboured in vain.

2. *A time to be born, and a time to die: a time to plant, and a time to pluck up* that which is *planted:*

b 3. And thus it is in the Diſeaſes of our Body; there is a time when they are ſo infectious, that they are incurable, or when it is ſo improper to adminiſter Phyſick, that it doth no good, but certainly

3. *A time to kill, and a time to heal: a time to break down, and a time to build up:*

4. *A*

kills; whereas at another time, thoſe very remedies prove effectual means, to reſtore our health unto us: And ſo it is in other Structures, as well as our own Bodies; there is a time when it is more proper to break down a Building, than it is to raiſe it; and when Houſes are built, there are ſeaſons for repairs, and ſometimes for pulling them down and erecting them anew, or elſe they will not ſtand.

4. A time to weep, and a time to laugh: a time to mourn, and a time to dance:

4. Other alterations alſo there are in humane life, which ſometimes naturally move our tears; and at another time our laughter: nay, there are times not only for tears, but for the bittereſt lamentations, wch the Funerals of our deareſt Relations, or the publick Calamities require; and again, there is a time (at a Wedding ſuppoſe) which provokes us ſo naturally, not only to be

merry but, to leap and dance for joy, that it would be as abſurd then to bewail our ſelves, as it is to dance about the dead Bodies of our Friends.

5. And in the Plantations which we make, there is a time when it is fit to pick up Stones, and throw them out of our Vineyards, or Fields of Corn; and there is another time, when it will be as neceſſary to gather up the ſame Stones again, to make a Fence about thoſe Vineyards or Fields, or to repair the High-ways; And as it is in theſe natural things, ſo it is in thoſe that depend upon our own diſpoſal; there are Seaſons proper for Husband and Wife to enjoy the ends of Marriage; but there are other times, when they ought to refrain, and deny themſelves even theſe otherways innocent pleaſures.

5. A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refrain from embracing:

6. In like manner, in

6. A time to get,

get, and a time to loſe: a time to keep, and a time to caſt away:

our traffick and commerce one with another, there is a time of gaining much; but there are other times, when a man muſt be content to loſe by his Commodities: ſometimes alſo it is fit for him to lay up, and keep what he hath gotten; but at another time, it will be as fit for him to ſpend, or to give away to thoſe that need it.

7. A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak:

7. In direful diſaſters alſo, as when God is blaſphemed, it becomes us to rend our Garments; but after a certain time, it will be as becoming to ſew up the rent again: and, as on other occaſions, the proper times for holding ones peace, or for ſpeaking, are to be obſerved; ſo in great grief, it is to no purpoſe to adminiſter comfort, till the paſſion be a little over; and then diſcourſe will be as ſeaſonable as ſilence was before, II. *Job* 13. IV. 1, 2.

8. To conclude, love it ſelf may turn into hatred; ſo that they who are now well-affected towards us, may prove our Enemies; or thoſe in whoſe Company we now delight, there may be reaſon hereafter to avoid: And the like turns there are in publick, as well as in private Affairs; there being juſt cauſes ſometimes for making War; and then, ſuch a change in the ſtate of things that, it is greater Wiſdom to conclude a Peace.

8. *A time to love, and a time to hate: a time of war, and a time of peace.*

c 9. And therefore, why do we fanſie any thing to be ſetled, fixed and conſtant, here in this World; unleſs it be theſe oppoſite Changes? Or to what purpoſe is all our labour and travail for any thing, out of the Seaſon proper for it? And what great matter is it that we then get; ſince we muſt expect another Seaſon to part with it?

9. *What profit hath he that worketh, in that wherein he laboureth?*

10. *I have*

10. *I have ſeen the travel which God hath given to the ſons of men, to be exerciſed in it.*

10. For that which I have obſerved from all this is, That God hath made it our buſineſs to mark the times and ſeaſons, that are fit for the doing all things; which hath great trouble and anxety in it: and there is a further trouble, that after we have done what we deſired, we muſt ſubmit to that time and ſeaſon, which will undo all again.

11. *He hath made every* thing *beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end.*

11. And, though we are d
not wont to be ſatisfied with this viciſſitude of things yet, God no doubt hath diſpoſed them thus moſt wiſely; and there is ſuch a beautiful order appears in ſeveral contrarieties (as for example, of heat and cold, of day and night) that we may well conclude there is ſo in all manner of events, though never ſo oppoſite; which God alſo hath given us Wiſdom to diſcern, in part; having endued man

with the underſtanding of the preſent ſtate of things, in the Age wherein he lives: yet as that is imperfect (it being beyond our skill to know when our induſtry will ſucceed, and when a change will come) ſo he is not able to find out what reſpect the preſent changes have to the times that are gone before, and to thoſe that are yet to come hereafter; and ſo cannot give an exact account of the Government of God, becauſe he ſees not the beginning, and the progreſs, and the concluſion of every thing that comes to paſs.

12. Wherefore long conſideration and experience aſſure me, that, leaving theſe fruitleſs enquiries, and vexatious cares about the future, the only happineſs that is in our power, is to make the beſt we can of our preſent condition: rejoycing that

12. *I know that* there is *no good in them, but for* a man *to rejoyce, and to do good in his life.*

13. *And*

things are ſo well with us, and being ſolicitous for nothing in this World, but to obtain a good hope in God, by living piouſly and vertuouſly, and doing good to others with what we have; and this, not remiſſly and by fits but, ſeriouſly and conſtantly, as long as we live.

13. *And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it is the gift of God.*

13. And if a man have arrived at ſo much happineſs, as not to deny himſelf the uſe of what he hath at preſent, out of a vain fear of wanting in time to come; but can ſo freely and cheerfully enjoy the fruit of his honeſt labours, as to be well ſatisfied in the midſt of all the inconveniences of this life; let him not aſcribe it unto his own Wiſdom, but thankfully acknowledg the great Goodneſs of God herein: For it is a ſingular gift of his, to be able with a quiet and contented mind, to take the comfort of

of thoſe Bleſſings, which God's Bounty hath beſtowed on us, *Chap.* II. 24.

f 14. And, on the other ſide, it is not only very fooliſh and vain, but a great Plague, to be diſcontented that things go otherways than we deſire; for, certain it is, God hath ſettled them by ſuch an eternal and immutable Law, in that courſe and order before deſcribed (*v.* 1, 2, 3, *&c.* in which nothing is ſuperfluous, nothing wanting) that it is not in the power of man, to make the leaſt alteration, one way or other: therefore we muſt alter our ſelves, and not murmure that we cannot change the courſe of things; which God hath thus immoveably fixed, not to make us miſerable, by fretting at it, but happy, by reverent ſubmiſſion to the Divine Government; and humble patience under thoſe troubles,

14. *I know that whatſoever God doeth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth* it, *that* men *ſhould fear before him.*

15. *That*

which we cannot honeſtly avoid; and a due care not to offend the Divine Majeſty; whoſe Will ſhall be done one way or other, if not by us, yet upon us.

15. *That which hath been, is now; and that which is to be, hath already been, and God requireth that which is paſt.*

15. This alone is ſufficient to ſilence all our unprofitable, as well as undutiful, complaints, about that which hath always been, and ever will be. For we, in this preſent Age, are ſubject to no other Laws, than thoſe by which God hath governed the World from the beginning; nor will the next produce any other method, than that wherein He hath already proceeded: but, though that which ſucceeds thruſt out what went before, it brings the very ſame things about again; as conſtantly, as Spring and Fall, Summer and Winter, return in their Seaſons.

16. ¶ *And moreover, I ſaw*

16. But, beyond all this, it is lamentable to conſider, g

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der, how that which God hath provided as a remedy for a great many evils which we bring one upon another in this World, is quite perverted; and turned to be it ſelf the greateſt evil of all other. The Power and Authority, I mean, which is committed unto men of great place, Wiſdom, and Dignity; who lean ſo much to their own affections, that I my ſelf have obſerved nothing but corruption, in the higheſt, as well as loweſt Courts of Judicature: for, whether mens lives, or their eſtates were concerned, ſuch unjuſt Sentences were pronounced (to the condemning the innocent, and acquitting the guilty, *&c.*) that I could not but conclude, There is nothing more dangerous, than for a man who hath not that fear of God before his eyes (which I now mentioned, *v.* 14.) to

under the ſun the place of judgment, that *wickedneſs* was *there: and the place of righteouſneſs,* that *iniquity* was *there.*

17. *I ſaid*

be advanced unto honour, and intruſted with power.

So vain are they that place their felicity in theſe.

17. *I ſaid in mine heart, God ſhall judge the righteous and the wicked: for* there is *a time there for every purpoſe, and for every work.*

17. For, ſo rooted is h this impiety in the hearts of men, and ſuch Arts there are to defeat the beſt endeavours to redreſs it, I could bring my thoughts about this matter, to no other iſſue but this (in which we muſt all be ſatisfied) that there is a ſupreme Judge of all, who will in due time make that difference between men and things, which we cannot do now; abſolving and rewarding the righteous, and condemning and puniſhing the wicked: for as there is a time, I obſerved before, for all other things, ſo there is for this; they that govern the World have their time now, for contriving and acting what miſchief they pleaſe; but He will take a time hereafter, of calling them to an

an account, for the injuſtice they deſigned, as well as did, in the Courts of Judgment.

i 18. But in the mean time, I could not but think the condition of Mankind, eſpecially of the poorer ſort of them, to be very deplorable; which made me fetch a deep ſigh and wiſh to God, that He would be pleaſed to lay theſe Great Men open, and manifeſt to themſelves and make them ſenſible, that they have no reaſon to look down with ſo much contempt upon others; much leſs treat them like Beaſts, deſtined to the ſlaughter: for, were they ſtript of their external Pomp and Power, they are ſo far from excelling other men; that, in many regards, they do not excel the very Beaſts.

18. *I ſaid in my heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.*

19. For, as the Beaſts are ſubject to many accidents which they think

19. *For that which befalleth the ſons of men befalleth beaſts, even one*

one thing befalleth them: as the one dieth, ſo dieth the other, yea, they have all one breath, ſo that a man hath no preeminence above a beaſt: for all is *vanity.*

not of, ſo are all Mankind; who can no more foreſee ſeveral things that happen to them, than the Beaſts themſelves; or, if they herein differ from them, that they can better defend themſelves from ſome things that befal them yet, there is one thing, which makes them all equal; and that is, Death: For both Men and Beaſts, not only grow old but, dye alike; and while they live, one ſucks in no other Air, than the other doth; which when they can no longer breathe, a man remains as much an unprofitable lump and putrid Carkaſe, as a Beaſt: and therefore herein can pretend to no preheminence, above other inferiour Creatures; but they are both equally vain and periſhing.

20. *All go unto one place, all are of the duſt,*

20. And being dead, their Bodies are reſolved into the ſame Principles, out

out of which they ſprang; ſo that herein they are both alike again: for Man, as proud as he is, derives his Body from no higher Original, than the Duſt; the very ſame Duſt of which the Beaſts are made; into which they both, Men and Beaſt, muſt return again at the laſt.

and all turn to duſt again.

k 21. As for the Spirit, which makes all the difference between the Beaſts and us, that is inviſible; and where ſhall we find a man, eſpecially among thoſe Great Perſons (ſpoken of before) who ſeriouſly conſiders it? and believes that the ſouls of all Mankind, go to God that gave them (XII. 7.) to be judged by Him (v. 17. of this Chapter) Whereas the Souls of Beaſts periſh with them? No; herein they differ not at all from Beaſts, that having buried their minds in brutiſh pleaſures, they have no more

21. *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?*

22. *Where-*

ſenſe of a future life than they; but imagine that their ſouls die together with their bodies.

So ſenſelesly ſtupid are they, that trample upon the reſt of Mankind; and yet have ſuch ignoble thoughts of themſelves, that they imagine their very ſouls are no longer-liv'd than a Beaſt.

22. *Wherefore I perceive that* there is *nothing better than that a man ſhould rejoyce in his own works; for that* is *his portion: for who ſhall bring him to ſee what ſhall be after him?*

22. And therefore (conſidering that our Bodies have no priviledge above the Beaſts, and that Mankind are ſo liable to be abuſed by thoſe who ſhould protect them, v. 16,19,20.) I was confirmed in my former Opinion (II. 24.) that it is beſt for a man, herein alſo to imitate the Beaſts; by enjoying freely the good things God hath bleſſed him withal, and taking all the comfort he can find in them at preſent, without ſolicitous care about the future: For this is all he can be ſure of;

it being in no mans power to ſecure him, he ſhall enjoy that hereafter, which he makes no uſe of now; much leſs, when he is dead, can he be brought back again, to take any pleaſure in the fruit of all his labours, or ſee what becomes of them.

ANNOTATIONS.

a Verſe 1. ſeaſon] *The Hebrew words* Zeman *and* Gneth, *ſignifie either that point of* time, *when things, being ripe, come forth of themſelves, by the conſtitution of their ſeveral Beings; as all* natural *things do: or that* occaſion *which ſerves our* voluntary *actions; and is fit for effecting what we deſign. The Hebrews obſerve that* Solomon *here reckons* ſeven *oppoſite Seaſons, of each ſort: as a complete demonſtration, by induction, of the truth of this General Propoſition in the firſt Verſe. Which holds good even in Vertue it ſelf: which is not proper, but in its place. For Fortitude hath not always been ſucceſsful, (as the Lord* Herbert *obſerves) nor Temperance ſafe; nor Juſtice opportune: the fury and inſolence of the outragious people, having*

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in ſome inſurrections grown to that exceß; that it hath been greater Wiſdom to paß by a while, than to paniſh them. And it is very apparent alſo in our Counſels, when they are conducted merely by humane Wiſdom; which is not able, without a Divine direction, to chuſe the moſt fortunate (as we call them) and happy Seaſons for our undertakings. Brutus, Cicero, Hircius, Panſa, *all thought to reſtore the antient eſtate of the Roman Commonwealth* (*as* Melancthon *notes*) *but were deceived; and after the ſame manner many are ſtill, and will always be deceived. Then buſineſſes proceed, when we obey his Divine directions, and He aſſiſts: and yet then ſometimes more, and ſometimes leß difficultly.*

V. 3. kill] *In the third Verſe I have taken the liberty of following my own Judgment in expounding the firſt part of it: which I have not referred to puniſhing and ſparing Offenders, as Interpreters do; but to the condition of Diſeaſes that are in our own Bodies. For, though the other be an excellent ſenſe yet, this ſeems to be more agreeable to the Wiſe mans meaning. Becauſe he is hitherto ſpeaking of things Natural; and the word* heal *alſo directs rather to that ſenſe, which I have given of* killing, *than the common one. The ſame may be ſaid of the next part of the Verſe; there being a crazineß in Buildings, as well as in the Body of man: and ſame Weather ſo im-* b

proper to raiſe a Fabrick, that the parts will not hang together; but that which cements them moulders ſo faſt away, that that time were better ſpent, in pulling down an houſe, than in building it up.

As for the reſt of the Calendar *or* Ephemeris (*as the Lord* Bacon *calls it*) *which the Wiſe man hath made of the diverſities of times and occaſions for all actions; I need give no further account of it here, than I have done in the Paraphraſe.*

c V. 9. What profit] *Nor is it hard to expound the inference he makes in this Verſe, from the foregoing induction: which I have expreſſed as fully as I could in the Paraphraſe; and more largely in the* Argument *of this Chapter.* Gregory Nazianzen *thinks, he only intends to reflect upon the great inconſtancy, as of all earthly things ſo of humane actions (ſometimes, for inſtance, men are madly in love with a Woman, and in time they as much hate her; now they are eager to get, and at another time they profuſely ſpend, ſometimes they kill and ſometimes are killed, ſometimes do nothing but talk, and at another time have not a word to ſay,* &c.) *and therefore all his labours are vain. But I have extended it further, with a reſpect to other things, which the forenamed induction ſuggeſts to us.*

d V. 11. world in their heart] *There is greater difficulty in this Verſe, if we connect it with*

with the reſt of the Diſcourſe; as we ought to do. Which I have endeavoured to explain by taking the word Haolam, the World; *for the preſent ſtate of things, in this Age wherein we live (which is a genuine ſenſe of it) whereof God hath given us ſome underſtanding: but not ſo perfect as to be able to give an account, of the reaſon and ſcope of every thing, that we ſee happen in this World; becauſe we are ignorant of what went before, and of what will follow after, when we had or ſhall have no Being here.*

It is commonly underſtood of the Works of Nature. And in this ſenſe the Lord Bacon *(in the beginning of his Book of the* Advancement of Learning*) hath admirably expounded it; in this manner: In theſe words,* He hath placed the world in mans heart, *&c.* "Solomon *declares not obſcurely, that God* "*hath framed the mind of man, as a Mirrour,* "*or Looking-glaſs, capable of the Image of the* "*whole World; and as deſirous to receive it,* "*as the eye is to entertain the light: and not* "*only delighted in beholding the variety of* "*things, and the viciſſitude of times; but am-* "*bitious to find out and diſcover the immove-* "*able and inviolable Laws and Decrees of Na-* "*ture. And though he intimate, that this* "*whole Oeconomy of Nature (which he calls,* "The work, that God hath wrought, from "the beginning to the end*) cannot be found*

"*out by man; it doth not derogate from the* "*capacity of his mind, but is to be imputed to* "*the impediments of Learning*, &c.

There is one Interpreter (Corranus) *who by* Olam, World, *understands the Circular motion of things for the service of man. But I can find no such use of the word any where; else, the sense would be elegant enough, which arises from thence*; viz. *that this* revolution *being remote from our knowledge, and a secret to us; who cannot tell, what day or hour it will be: we ought not to trouble our selves about this; but make use of the present, and refer the rest to God.*

Melanethon *also hath an unusual Interpretation; which is, that God made things so, that we should sweetly enjoy them (that he understands by* placing the World in mans heart) *but men make the use of them unpleasant, by their wandring desires, by their vain solicitude, by their diffidence; which makes them long after new things, and meddle with that which is unnecessary. Like* M. Antony, *who when he had gotten the most flourishing part of the Empire, could not be content; but, out of an unquiet Nature, desired the whole, and so lost all. This he makes the sense of the latter end of the Verse; which he thus translates*, Man cannot find out the work of God, neither the beginning nor the end of it. *Therefore, as I said just now, it is Wis-*

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dom to ſatisfie our ſelves with what we have; for the preſent only is that, which is in our own power.

V. 12, 13.] *And ſo it follows in theſe two Verſes; the ſenſe of which* Gregory Nazianzen *(Orat. LIII.) hath thus briefly expreſſed,* The greateſt Good of man, I perſwade my ſelf to be, εὐθυμίαν καὶ εὐποιΐαν, cheerfulneſs of mind, and beneficence, or doing good to others: *and this ſhort pleaſure alone the Divine indulgence beſtows upon us, if righteouſneſs conduct all our Affairs.* e

V. 14, 15.] *And with this we muſt reſt contented, for with all our toilſome thoughts, we cannot alter the courſe of things: which God, he here ſhows, hath immutably ſetled; on purpoſe that we ſhould be ſenſible of a power above our ſelves. Which it is our Wiſdom to ſtand in ſuch awe of, as not to contend with it, but ſubmit unto it: that ſo we may obtain all the favour from Him, which in ſuch a ſtate of things, as his Wiſdom hath appointed, can be indulged to us. And here, I think,* Melanchthon *hath very pertinently obſerved, that* Solomon *doth not merely recite the vain complaints and endeavours of Mankind, after the manner of Philoſophers and Poets: but lays down a Rule of life, as the beſt remedy that can be found, for our Diſeaſe. Which is,* not to truſt to our ſelves, nor to indulge our own curioſity and appetites; but to be ſenſible f

ſible of our own infirmities, to fear God, to obey his commands, to keep within the Bounds of our vocations, to beg and expect the help of God, and to acquieſce in his holy will and pleaſure.

g V. 16.] *Unto theſe things it is better for us to apply our ſelves, than it is to endeavour to be great and mighty (which is another vain deſire of man, fanſying he can thereby keep off many evils) for few can be at the top of all; and ſo there muſt be ſtill greater than we, by whom we may be oppreſſed: And our vexation will be ſo much the greater, when with all our power we cannot hinder it. As for thoſe that are in the very higheſt places (if they have not that fear of God before-ſpoken of, v.* 14.) *their power doth but betray them, to do the more miſchief unto themſelves and others; and thereby encreaſe the miſery of Mankind. This ſeems to be the dependance between the foregoing Verſes and this. Wherein the Wiſe man paſſes to the conſideration of the* Third *thing (mentioned upon Chap. I.* 12.) *unto which ſome aſpire, as the higheſt happineſs,* viz. Greatneſs, Power, *and* Honour. *Which if a man be bad, make him ſo much the worſe himſelf, and the World by his means: and if he be good, will trouble him very much, to find there are many abuſes, which by all his power he cannot remedy. For* Solomon *himſelf ſaw ſeveral groſs impieties committed (as he tells us in this Verſe) even*

by

by them who were appointed to be the Guardians of mens lives, liberties and enjoyments; which he, as great a King as he was, wanted ability wholly to redreſs: but ſtill they went on ſo confidently in their wicked courſe of perverting Judgment, that he was fain to leave them to be judged by the ſupreme Judge of all, God Almighty. And if it were ſo, in the Reign of a good and wiſe King; what could be hoped for, in the Reign of thoſe who were impious and injudicious; as moſt of the Kings of Iſrael *and* Judah *were? For ſuch pervert all things, by their covetouſneſs, ambition or folly; ſo that their Subjects can have no Juſtice, nor enjoy any tranquillity. And beſides, they permit (as he ſhows afterwards, Chap. V.) many corruptions to creep into the Divine Worſhip; and ridiculous rather than religious Ceremonies to be introduced,* &c. *whereupon always follows a great decay of all moral Vertue.*

In ſhort, this is a great part of the Vanity and miſery, to which we are here ſubject; that, as Melanchthon *well notes, there are many things done unjuſtly, even under juſt Governours; becauſe they are not able to look unto all things themſelves, but muſt manage them by other men: many of which are negligent, others wicked, and ſwayed by depraved affections; and yet crafty enough to cover their own guilt. Here is the only comfort, That* God notwithſtanding

ſtanding preſerves Government, and Political Order; *and in his time will judge, even the Kings and Judges of the Earth.*

h V. 17.] *The laſt words of this Verſe, may, in my judgment, be thus moſt literally tranſlated, out of the Hebrew:* There is a time for *(judging)* every purpoſe, and every work there, *viz. in thoſe corrupt Courts of Judgment: every thing that hath been tranſacted, in the Judicatures he had been ſpeaking of.*

i V. 18.] *Theſe words, which follow the former, are variouſly interpreted: but they have a perſpicuous ſenſe, if they be taken in coherence with the foregoing (as in reaſon they ought to be) without fanſying, as ſome have done, that they are ſpoken in the perſon of an* Epicure. *And ſo I have conſidered them; as intended to take down the vain opinion thoſe Great Men have of themſelves (which makes them tyrannize over their Inferiours) by repreſenting to them (or rather, deſiring God would effectually repreſent to their minds) how little they differ from Beaſts: ſave only in that, which they do not at all value, or regard,* viz. *their immortal ſpirits.*

The word Lebaram, *to* manifeſt them, *is commonly expounded of Gods manifeſting them unto others; but I have taken it for his ſhowing them to themſelves; agreeable to the word that follows,* Lireoth, *that* they might ſee, *&c. The whole may be thus tranſlated* ---that God

God would clear their minds, that they may ſee, *&c. For it comes from a Root which ſignifies ſuch an accurate ſeparation of one thing from another; that the difference may be perſpicuouſly diſcerned.*

V. 21.] *And thus it ſeems alſo moſt rea-* k
ſonable to me, to expound this laſt Verſe, in connection with all the reſt; and to underſtand the firſt word of it, Who; *concerning thoſe perſons mentioned in the beginning of this Diſcourſe.* Who among thoſe unrighteous Judges, *&c.*

CHAP.

CHAP. IV.

ARGUMENT.

Having conſidered the power, which many times falls into the hands of unjuſt and cruel men; he now repreſents the miſerable eſtate of thoſe that are ſubject to them: as a further Argument of the vanity and vexation, unto which Mankind are liable in this troubleſome World, And having noted ſome of the principal miſchiefs of this ſort (of which I ſhall give a diſtinct account in the Paraphraſe *and* Annotations *upon it) he concludes the Chapter with ſome Animadverſions upon the condition of the greateſt, nay, and the beſt of Princes: who are not ſo happy, as the World is apt to think them.*

a 1. BUT I have not yet done with the conſideration of the miſeries which Mankind ſuffer; by the abuſe of that power, which is neceſſarily placed in the hands of ſome perſons for the good of others (III. 16.) For, reflecting again upon it, I obſerved

1. *SO I returned, and conſidered all the oppreſſions that are done under the ſun: and behold, the tears of* ſuch as were *oppreſſed, and they had no comforter; and on the ſide of their oppreſſours* there was

was *power, but they had no comforter.*

the innumerable ways that were practiſed in this World, for the undoing of others; both by violence and exactions, and by fraud and calumnies (as well as by unjuſt Decrees) whereby ſo many were cruſhed, that nothing was to be ſeen or heard but the tears and cries, the ſighs and groans of ſuch as lay in a deſolate condition, and could find no relief; no, not ſo much as of one to comfort them: For ſuch was the greatneſs of their Oppreſſors, who had gotten all power into their hands; that as they could not defend themſelves againſt them, ſo no body elſe durſt expreſs their compaſſion towards them, much leſs plead for them; for fear of being ſerved in the ſame kind themſelves.

2. *Wherefore I praiſed the dead which are already dead, more than the living which are yet alive.*

2. Which made me think it was better to be among the dead, who have made an happy eſcape from all theſe

theſe calamities, than to remain ſtill alive; either to ſuffer under this tyranny; or to live in perpetual fear of it; or to behold with great grief of heart (but without power to help them) what many miſerable Wretches endure.

3. Or rather (for why ſhould I compare the living with thoſe, who, though they now lye at reſt in their Graves, have been heretofore very ſorely afflicted?) much more deſireable, than either of theſe, is it, not to have come into the World at all: and ſo to have had no ſenſe of the miſeries, which the dead have formerly felt, and the living now undergo.

3. *Yea, better is* he *than both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſun.*

b 4. For, beſides what they ſuffer from mighty Oppreſſors, they give one another a great deal of trouble; Pride, Ambition, Emulation, Envy and Ha-

4. ¶ *Again, I conſidered all travel, and every right work, that for this a man is envied of his neighbour. This*

is

is also vanity and vexation of ſpirit.

tred reigning ſo uncontroulably every where, among all Orders and Ranks, all Trades and Profeſſions, that when a man hath taken a great deal of honeſt pains, in ſome uſeful work, and brought it to perfection; inſtead of gaining credit by it, and being honoured for it, his Neighbours look awry upon him: nay, he is maligned, diſparaged and traduced, by thoſe, who either cannot or will not imitate (but only carp at) his ingenious labours. So vain it is to endeavour to excel others in Art or induſtry; which procure a man ill will, when he looks for thanks and commendations: and ſuch an affliction it is to a mans ſpirit, to labour hard for an ungrateful World; who are tormented by that, which ſhould pleaſe them; and cannot ſee any worth in another, but they are vexed

ed within themſelves.

5. But ſee now (as a farther inſtance of the Vanity of Mankind) what uſe ſome make of this: who are ſo abſurdly fooliſh, as to be utterly diſcouraged and to ſit down in perfect idleneſs; becauſe there are ſuch oppreſſions on one hand from thoſe above them (v. 1.) and ſuch emulations on the other hand, from thoſe that are equal with them, and under them (v. 4.) A wiſe reſolution this! to do nothing, becauſe others do ill; not to ſatisfie ones ſelf, becauſe others will be diſpleaſed: not to ſatisfie, did I ſay? nay, he is hunger-bitten, and eaten up with cares how to live; he hath not a Rag to his Back to cover his nakedneſs; having reduced himſelf and Family, by his lazineſs, to extreme penury.

5. *The fool folds his hands together, and eats his own fleſh.*

6. And though he want not excuſes for his folly,

6. *Better is an handful with quietneſs,*

etneſs, than both the hands full with travel and vexation of ſpirit.

yet they are as idle as his ſloth: For he ſenſeleſly applies that common Saying to his purpoſe, *One handful with eaſe, is better than two without it.* Which is very true, if rightly underſtood; and may ſerve to reprove both him, and thoſe from whom he learns this folly: for as idleneſs and emptineſs alway go together (and therefore he in vain expects to have ſo much as *one handful* without labour) ſo is a moderate Eſtate gotten honeſtly with moderate diligence, and enjoyed handſomely with perfect contentment; better than the greateſt Treaſures gotten by oppreſſion or with infinite toil, and enjoyed with anxious thoughts and fretting cares, and expoſing a man either to the hatred or the envy of others.

7. ¶ Then I returned, and I ſaw vanity under the ſun.

7. Nor is this all the folly into which men fall, by the forenamed tyranny

and oppreſſion (v. 1.) but, reflecting again upon this Subject, I obſerved another extreme into which they run; no leſs void of reaſon, and of ſatisfaction than the former.

e 8. For, as ſome grow idle ſo, others grow too ſcraping and penurious; it being no rare thing to find a man that lives ſingle, and alone, without ſo much as a Companion, and hath neither, Child, nor Brother, nor Kinſman, to make his Heir; and yet he ſets no meaſures, either to his labours, or to his deſires, but toils and craves without end: and, which is ſtill worſe, as he can ſcarce find in his heart to allow himſelf the neceſſaries, much leſs the pleaſures of this life, ſo it never comes into his mind to think, who ſhall be the better for all this when he dies; and what a madneſs it is, both to rack his mind

8. *There is one* alone, *and* there is *not a ſecond*; *yea, he hath neither child nor brother: yet* is there *no end of all his labour, neither is his eye ſatisfied with riches, neither* ſaith he, *For whom do I labour, and bereave my ſoul of good? This* is *alſo vanity, yea, it* is *a ſore travel.*

with cares, and to pinch his Belly, and deny himſelf the comfort of what he hath; for the ſake of he knows not whom.

This alſo certainly is not only a ſenſeleſs and unprofitable folly; but one of the greateſt plagues and torments of humane life.

9. ¶ *Two* are *better than one; becauſe they have a good reward for their labour.*

9. How much wiſer is he, who not only enjoys what he hath, himſelf; but takes others into his Society, to partake of the good things, that God hath given him? For nothing is more comfortable than good Company; as nothing is more dull and melancholy, than a ſolitary life: And beſides, when two or more are joined together in common counſel, and mutual help and aſſiſtance, they will not only act more cheerfully; but more eaſily effect their deſign, and take the greater pleaſure in the fruits of their labour.

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10. Or if they have any ill ſucceſs, or fall into danger, it will only make the ſingular benefit of fellowſhip, the more plainly, appear; becauſe they will relieve and reſcue one the other: but lamentable is his condition, who hath no Friend, no Companion, to reach out his charitable hand to him, when he falls (ſuppoſe) into a Pit; none to comfort him, when he is ſick; none to teſtifie his innocence, when he is defamed; or, which is worſe, to reſtore him, when by his own imprudence or negligence, he falls into a ſin.

10. *For if they fall, the one will lift up his fellow: but wo to him* that is *alone when he falleth: for* he hath *not another to help him up.*

11. And therefore, in the very beginning of the World, God did not think fit, to let man be alone, but gave him an Help meet for him: and as two that lye together in the ſame Bed, cheriſh one another, by their mutual

11. *Again, if two lie together, then they have heat: but how can one be warm* alone?

12. *And*

heat, but it is hard to be warm alone; ſo do they that are ſtrong, undaunted, vigorous and cheerful, infuſe that courage and comfort, which Silver and Gold cannot give, into thoſe that are of a weak, timorous, dejected or melancholy ſpirit.

12. *And if one prevail againſt him, two ſhall withſtand him; and a threefold cord is not quickly broken.*

12. To conclude, we are never more ſenſible of the benefit of Society, than when we are aſſaulted by a powerful Enemy; whom we cannot reſiſt alone, but by the help of a Friend may be able to overcome: for as a great many Threds twiſted together, are not quickly broken, though a ſingle one be ſoon ſnapt aſunder; ſo he that is ſurrounded by his Children, Friends and Neighbours, will make a better defence, and hold out longer againſt thoſe that invade his right, than that wretched man can do (v. 8.) who by loving money alone, hath

deprived himſelf of all ſuch ſuccours.

g 13. But it is not Society alone will make a man happy, without Wiſdom and Vertue. For who are better attended, and guarded than Kings? and yet the pooreſt man that is, if he be wiſe and good, is far happier than the wealthieſt Prince on Earth, who fooliſhly abuſeth his power: nay, the towardly Child of a poor man, is much better than ſuch a King, though his greatneſs be made more venerable by his grey hairs: For, beſides that Wiſdom makes the poor Youth contented with his condition, though never ſo mean, (a Bleſſing at which Princes hardly arrive) it renders wholeſome admonition alſo acceptable to him, when by his inexperience he falls into an errour; but folly makes the other impatient of all advice and counſel,

13. ¶ *Better is a poor and a wiſe child, than an old and fooliſh king, who will no more be admoniſhed.*

14. *For*

and the older he is, the more obſtinate; becauſe, as his Kingly Dignity, he fanſies, authorizes him to do what he liſt, ſo his Age gives him a priviledge of knowing better than any body can tell him, what to do.

14. *For out of priſon he cometh to reign, whereas alſo* he that is *born in his kingdome becometh poor.*

14. By which means it comes to paſs, that he who was born a mere Beggar, nay, was as poor and abject as the vileſt Slave, riſes by his ſingular Prudence, Counſel and Conduct unto a Throne: when he whoſe Anceſtors were Kings, and poſſeſſed his Dominions by an Hereditary right, is deſerted by his Subjects, and, through his folly and wickedneſs, falls into ſuch contempt, that he not only loſes his Crown, but is reduced to the greateſt poverty, in which he ſpends a miſerable life.

15. *I conſidered all the living*

15. Or if this happen not, yet (ſuch is the infelici- h

ty of good Princes) I have ſeen a great King, left with nothing but the bare Title, and the outward State of Royalty; the hearts and affections of all the Nobles, Gentry and common people, from one end of the Kingdom to the other, enclining to his Son (or to the next Heir) that is to ſucceed him; unto whom they do obeyſance, as if he were already upon the Throne, but neglect his old Father; who ſees himſelf robbed of thoſe honours, in which he placed his happineſs; and that by his own Son, who would have been more dutiful, perhaps, if he had been a private man.

which walk under the ſun, with the ſecond child that ſhall ſtand up in his ſtead.

16. Nor is this a thing that will have an end, but a humour ſo rooted in all Mankind; that, as in all preceding times (before this King and Son were born) they have been weary of that, which they

16. There is *no end of all the people*, even *of all that have been before them: they alſo that come after, ſhall not rejoyce in him. Surely this alſo* is *vanity*

nity and vexation of ſpirit.

have long enjoyed; ſo this young Prince, who is now followed with ſuch applauſe, muſt not think that it will laſt alway: but they that come after will take as little delight in him, as the preſent Generation doth in his Father; and, when he grows old, court his Son after the ſame faſhion, as they now do him, being young.

From all which it appears, that happineſs is not to be found in Honour and Dignity; no, not in the very higheſt Pitch of it, which is the Kingly Power: for there alſo is not only diſſatisfaction, but many dangers, troubles and vexatious cares, which very much diſturb and perplex their Spirits.

ANNO-

ANNOTATIONS.

a Verſe 1. oppreſſions] *There are more evils than one, that ariſe from the ill adminiſtration of publick Affairs. For they are either* external *or* internal. *And the* external *are* two; *either from* Superiors, *or from* Equals *and* Inferiors. *Thoſe from* Superiors *he ſpeaks of in this Verſe, and calls by the general name of* oppreſſions. *Which comes from a Root in the Hebrew, that ſignifies indifferently to oppreſs (or rather to* ſqueeze *others, and utterly* cruſh *them) whether it be by forcible violence, or by extortion in traffick, or by fraud, circumvention and falſe accuſation. If it refer to any one of theſe, more than to another, it is to the laſt. And therefore the LXX. though they tranſlate it by ſeveral words, importing bearing down others by main ſtrength, yet by none ſo frequently, as by* συκοφαντῆσαι, *to undo others by* calumny.

b V. 4. envied] *Thoſe evils which come from* Equals *or* Inferiors, *he ſpeaks of in this Verſe, and calls by the general name of* Envy; *which is a word in the Hebrew, that ſignifies, when it is taken in an ill ſenſe, all thoſe vicious affections, which are the cauſes, or the effects of envious emulation, at the good qualities or proſperity of another perſon. Which St.* James *calls* πικρὸς ζῆλος, bitter zeal or envying,

III.

III. 14. *and St.* Paul *is wont to expreſs by two words,* ἔρις *and* ζῆλος, *ſtrife (or making bate) and envying,* XIII. Rom. 13. ſtrife and envying, *i. e. contentious or factious emulation,* I. Philip. 15. Envy and ſtrife, *i. e. invidious contention.*

V. 5. foldeth his hands] *Here he paſſes to* c
thoſe evils which I called internal; *which come not from others, but from our ſelves. For ſome (ſeeing the forenamed* oppreſſions; *or the* envy *that attends upon mens induſtry and good ſucceſſes) grow idle and leave off all buſineſs (expreſſed here by* folding the hands, *ſee VI.* Prov. 10) *becauſe it is to no purpoſe to get, what another may preſently take away; or if he keep, it raiſes him other Enemies, who grudge to ſee him ſo happy.*

By this means ſuch a man brings himſelf to extream poverty: ſo that Phraſe, Eateth his own fleſh, *ſignifies. One that is ready to dye with hunger; and whoſe Wife and Children (called in Scripture a mans* fleſh) *are in danger to ſtarve with him. There are other Explications of this Phraſe, upon which I have touched in the Paraphraſe, which admirably expreſs the folly of him, that undoes himſelf, to avoid being undone by others.*

V. 6. better is an handful] *Which though* d
*it be a very abſurd reſolution; yet he wants not Apologies for it. Nay, as if he were the only Wiſe man (*ſapientum octavus, *wiſer than*

than ſeven men that can render a reaſon, as Biſhop Sanderſon *ſpeaks) he utters Sentences (but it is* like a Parable in the mouth of a Fool, *a Speech full of reaſon in it ſelf, but witleſly applied) and ſays that* better is an handful with quietneſs, *&c. Wherein he makes a ſhow, of being the moſt contented Soul that lives; but is far from it: deſiring and coveting as much, as the moſt toiling and moiling Wretch in the World; if he might but have it, and never ſweat for it.*

Thus ſome underſtand this ſixth *Verſe: which others take to be* Solomon's *advice to the envious, ſpoken of before, or to the covetous, ſpoken of afterward, that they would be contented with their condition: moderate riches having fewer cares; which a great Eſtate brings along with it, in abundance. Unto all which I have had reſpect in the Paraphraſe upon this Verſe.*

e V. 8. one alone] *And as this is the fault on one ſide; ſo, on the other, there are thoſe who turn their thoughts altogether, to ſave what they can: pinching themſelves, by a penurious way of living; both that they may ſeem poor and not worth the ſqueezing; and likewiſe, that they may have a ſecret reſerve of unknown Treaſure, in caſe they be oppreſſed. This he deſcribes here, by the example of a man, who hath neither Wife, nor Child, nor Friend, nor Companion; but lives ſolitarily in a houſe by himſelf;*

himſelf; *where he ſpends little, and yet thinks of nothing but getting riches: which he enjoys not at all, but only looks upon them, and wiſhes ſtill to ſee more.*

one, not a ſecond] *is properly a man without an Heir, or a Succeſſor; as* v. 15.

V. 9. &c. *Upon the occaſion of the foregoing Obſervation, v.* 8. *(the better to repreſent the folly of that ſottiſh humour, he there deſcribes) he ſets forth the benefit of Society, which* Greg. Thamaturgus *here calls* κοινωνίαν βίε, *living in fellowſhip, and communion together. This he ſhows is profitable,* firſt, *to procure us greater happineſs; which is the Subject of this* 9th *Verſe.* Secondly, *to preſerve us in the enjoyment of that happineſs, when we have attained it: as he ſhews by three inſtances.* Firſt, *To deliver us out of dangers, v.* 10. Secondly, *To fortifie us againſt them, v.* 11. Thirdly, *To repel them, when they actually aſſault us, v.* 12. *Where is a Proverbial Saying, of a* triple Cord, *or* Thred; *like to which there are many in other Authors: but I forbear to fill this* Paper *with them, and leave thoſe alſo who have a mind to allegorical applications of theſe three things, to ſeek for them in other Books. For my buſineſs is only, to give a brief account of the literal ſenſe; which is this in ſhort: That a Companion will afford us his help and aſſiſtance many ways; and, if there were no other benefit to be reaped from* f

from him, this would be an exceeding great comfort; to have one, in our adverſity, into whoſe boſome we may exonerate our ſorrows: which will be the lighter, if we ſee there is any Body that ſympathizes with us in our calamities.

g V. 13, 14.] *And thus having repreſented the miſerable effects of power abuſed to oppreſſion: which bereaves men of the ſweeteſt comforts of life; making them avoid Society: he returns to conſider the wretched eſtate of ſuch Oppreſſors, though never ſo mighty. Both from their own folly, v.* 13, 14. *(where that expreſſion is very remarkable, he* is made, *or* becomes *poor in his Kingdom, as Dr.* Hammond *well expounds it upon* I. Matth. not. a) *and from the fickleneſs and inconſtancy of the peoples affections; which creates a great many troubles even to good Governours, v.* 15, 16. *Where there are many difficulties in the Hebrew Text; but not ſuch as makes the ſenſe obſcure: and an account is given of them by many Authors, and therefore I ſhall only note what the Lord* Bacon *hath obſerved, for the illuſtration of the* 15th *Verſe, and what* de Dieu *hath noted upon the* 16th.

h V. 15.] *This Verſe ſets out the vanity of the people; who are wont to preſs and flock about the deſigned Succeſſors of Princes;* "*the* "*root of which Vanity, ſaith the Lord* Ba- "con (*L. VII. Advanc. of Learn. Ch.* 2. "*Parab.*

" *Parab.* 20.) *is that frenzy in the minds of*
" *men, which enclines them, with too extreme*
" *an affection, unto their own projected hopes.*
" For the man is rarely found, that is not
" more delighted with the contemplation
" of his future hopes, than with the frui-
" tion of what he poſſeſſeth. *Another thing*
" *is, that* novelty which is pleaſing to mans
" nature, and earneſtly coveted: *Now in*
" *the Succeſſor to a Prince* (*called here his* ſe-
" cond, *he that is next to him*) *theſe two*
" *concur*; Hope, *and* Novelty. *Which make*
" more men (*as* Pompey *ſaid to* Scylla, *and*
" Tiberius *afterward touching* Macro) adore
" the riſing, than the ſetting Sun. *And*
" *though Princes perhaps, who are in preſent*
" *poſſeſſion, be not much moved with this fond*
" *humour, nor make any great matter of it*
" (*as neither* Scylla *nor* Tiberius *did*) *nay*
" *they ſmile, it is poſſible, at the levity of*
" *men*; *and do not ſtand to fight with Dreams*
" (*for Hope is but the Dream of a man awake*)
" *yet it cannot but inwardly vex them, to ſee*
" *themſelves ſlighted, even by thoſe on whom*
" *they have beſtowed many benefits, merely in*
" *hope of receiving more from their next ſuppo-*
" *ſed Succeſſor. For they cannot reaſonably*
" *expect more, perhaps, from him that now*
" *reigns*; *and therefore they make timely appli-*
" *cations to the next Heir. He hath done e-*
" *nough for them*; *and therefore they betake*
" *themſelves*

" *themſelves to him, who hath yet done nothing.*
" *And beſides, old men grow tenacious, moroſe*
" *and ſowre; whereas Youth is commonly libe-*
" *ral, jocund, without care, and ambitious to*
" *do great things; eſpecially at his entrance*
" *upon the Kingdom. This, ſaith another learned Writer, makes the long life of Princes, and their power, troubleſome and grievous, both to Courtiers and people: of which they that live at* Rome, *do not want ocular demonſtration.*

There is nothing more needful for the explication of this Verſe, but only to obſerve, that the Child *or* Youth, *who is here called* the ſecond, *doth not ſuppoſe another Child or Youth, that is* firſt: *but only ſignifie, that this Youth is* ſecond in the Kingdom. *Not ſecond, in reſpect to another Son, but ſecond, in reſpect to his Father; who reigns before him; and when he dies this Son ſucceeds him.*

i V. 16.] *The firſt words of this laſt Verſe,* L. de Dieu *ſeems to me, to have expreſſed better than any other Interpreter: they running thus, word for word, in the Hebrew;* There is no end to any people. *That is, no end of their fickleneſs, no bounds to their inconſtancy; but one Nation is as ſubject to it, as another. And, as this Age follows the former, ſo the next will follow this; in its levity and mutability. And therefore thoſe young Princes, who are tranſported with the acclamations of the people,*

people, do but feed upon Wind (as ſome, I obſerved upon the firſt Chapter, tranſlate thoſe words, which we render vexation of Spirit*) For their applauſes are like to their affections; as changeable as the Wind; which will turn another way, to ſome other perſon, when this preſent Prince grows old, or he rules ill, or the peoples fancy and humour alters. And then it will indeed be a ſore affliction to him, to ſee himſelf deſpiſed, by thoſe who formerly cried him up, as if he had been their Darling.*

It may be referred alſo, to the very Government it ſelf; with which the Iſraelites were not pleaſed. For when they were under Judges, they deſired a King: and then they were not pleaſed with the Monarchy, *but wiſhed for the old* Ariſtocracy *again: Though that in truth was the moſt excellent* Monarchy, *which they would not underſtand, under the immediate Government of God Himſelf.*

CHAP. V.

ARGUMENT.

Under an ill Government in the State, Religion it ſelf is commonly corrupted in the Church. And therefore having ſet forth the miſeries people endure, under the oppreſſions of an abuſed Power, and the extreams of folly into which it drives them; he begins this Chapter with a Correction of thoſe errours that are in Religion. Which is the only remedy indeed, the only comfort we have againſt all the troubles to which we are ſubject in this World: but ſuch is the Vanity *of Mankind, they ſpoil their very Remedy, and take away all the Vertue of that, which ſhould be their ſupport; turning it into mere Ceremony, whilſt their minds remain impure, and without any true ſenſe of God. For they do not conſider that He, who is a pure mind Himſelf, muſt be better pleaſed with pure thoughts and affections, compoſed to the obſervance of his Will, and acquieſcence in his pleaſure; than with all the Sacrifices and Offerings in the World, which the wicked may bring Him as well as the good.*

To prevent therefore this new folly, into which men are apt to run, when they intend

to

to cure all the reſt, Solomon *ſhows all thoſe who would attain true tranquillity of mind; what they muſt do, and what they muſt avoid, in the Worſhip of God. And about the middle of the Chapter, as I ſhall obſerve in the Annotations, proceeds to conſider the laſt of thoſe* four *things, wherein men place their happineſs.*

1. *KEep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.*

1. AND now, leſt any man add to the affliction and torment of his Spirit, even by that which is the only cure for it, let every one, who would be a true Worſhipper of God (in whom alone lies the happineſs we ſeek) take care to avoid that negligence, which is obſervable in many people; and to approach with all reverence, both of Body and Soul, into his Bleſſed Preſence; but do not think to pleaſe Him with mere poſtures of Devotion; no, nor with Sacrifices and Incenſe, without the Oblation of an obedient heart, diſpoſed to do what He a

would have thee: For the worſt men in the World may be able to offer Him the richeſt Sacrifices; but are very impious, as well as fooliſh, if they think He delights in the fat and the blood of Beaſts (ſave only as teſtimonies of love to Him, and acts of obedience unto his Will) for in that very thought they offend Him, and make no conſcience what evil they do, while they believe their Sacrifices atone for all.

b 2. And, next to this, when thou makeſt thy Prayers to God, or giveſt Him thanks for his benefits, deliberate with thy ſelf beforehand, what it is fit for thee to ask of Him, or to vow unto Him; and let not any ſudden paſſion, make thee inconſiderately, either with thy mouth or in thy mind, deſire what is not fit for thee to have; or promiſe what is not fit for Him to receive, or

2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter* any *thing before God: for God* is *in heave, and thou upon earth: therefore let thy words be few.*

3. *For*

thou art not able or willing to give. But remember, firſt, how infinitely great the Lord and Governour of the World is, who comprehends all things; and then, how little and vile thou art, who proſtrateſt thy ſelf before Him: and therefore do not dare to ſpeak to Him, as an Equal, whatſoever comes into thy mind, much leſs to make Him large promiſes, which thou canſt not perform; but let a ſenſe of his Majeſty, and of thy meanneſs, overcome thee into a profound Reverence of Him; expreſſing it ſelf rather in ardent ſighs and groans, than in abundance of words; which ſignifie nothing, but want of a ſerious apprehenſion of Him.

3. *For a dream cometh through the multitude of buſineſs, and a fools voice is known by multitude of words.*

3. It is ſo difficult, at the ſame time, to ſpeak much and wiſely unto God, that a man, whoſe thoughts have been diſtracted with a great deal c

of troubleſome buſineſs in the day, is not more likely to be diſturbed with confuſed Dreams in the Night; than he who pours out abundance of words in his Prayers, is in danger to vent a great many vain, unſeemly, abſurd (if not impious) things, which are utterly unworthy of the Divine Majeſty.

d 4. Yet this is not his greateſt danger; for ſuch men having in a Fit of zeal bound themſelves to God in magnificent promiſes, are very loth to perform them, when they are cool again. And therefore let me further adviſe thee, when in great ſtraits and difficulties, or after great Bleſſings received from Him, thou art apt, out of abundance of devout affection, to vow what thou wilt do for Him; to deliberate and conſider, as I ſaid, in the fir p lace, what thou art

4. *When thou voweſt a vow unto God, defer not to pay it: for* he hath *no pleaſure in fools: pay that which thou haſt vowed.*

5. *Better*

truly willing and able to give Him; and then, having once vowed it to Him, be no leſs forward to perform, than thou waſt to promiſe: For he is highly offended with thoſe, that Childiſhly trifle with Him, or rather impiouſly mock Him with deluſive promiſes, and do not keep their word with Him; as they are in danger not to do, who delay to pay what they owe Him: and therefore let me again adviſe thee, to be very faithful and cheerful too, in diſcharging ſuch Obligations ſpeedily.

5. Better is it *that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay.*

5. For though the innumerable benefits He beſtows on thee, may require ſome ſuch grateful return from thee; yet it is a leſs fault not to vow at all, than having vowed, not to perform: the one being but a neglect, the other an affront, nay, a contempt of his Majeſty; d

who needs nothing indeed that thou canſt give Him, but will not ſuffer a ſcorn to be put upon Him.

6. Therefore do not haſtily engage thy ſelf in ſuch Vows, as the weakneſs of humane Nature, and thy fleſhly reluctances, will not ſuffer thee to perform; much leſs think of being abſolved from the Obligations thou layeſt on thy ſelf, in the Preſence of God, and of his holy Angels, by ſuch fooliſh excuſes as theſe; It was a miſtake; I did not mind what I ſaid; or that was not my meaning: for this will but more encreaſe thy guilt: and why ſhould'ſt thou farther incenſe the anger of the Almighty (who is too much provoked already, by thy breach of Faith with Him) not only to defeat thoſe deſigns, for the ſucceſs of which perhaps it was, that thou madeſt thy Vows;

6. *Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it* was *an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?*

7. *For*

but blaſt all thy undertakings, and bring thy whole Eſtate to ruine.

7. *For in the multitude of dreams and many words,* there are *alſo* divers *vanities: but fear thou God.*

7. For all this folly, inconſtancy and falſhood of Mankind, proceeds from the want of a ſerious awful ſenſe of God; in whoſe Worſhip and Service, they therefore deviſe, after the manner of men in Dreams, a multitude of ſenſeleſs things; hampering themſelves, for inſtance, in many Vows, from which they ſeek afterward in vain to extricate themſelves, and therefore plainly violate and break: the Cure of which lies in an holy fear of offending God; with which poſſeſs thy Soul, eſpecially when thou comeſt into his Houſe; that it may preſerve thee from ſpeaking much unto Him, and from vowing any thing, which is either unworthy of Him, or ſo inconvenient to thy ſelf, that afterward thou ſhalt not f

not find in thy heart to make it good.

g 8. And this alſo will preſerve thee (if thou alway preſerveſt it in mind) from being too much troubled at that abuſe of Power, which began this Diſcourſe (III. 16.) when thou ſeeſt, for inſtance, thoſe who ſhould vindicate and protect the poor, become the Inſtruments of their oppreſſion; ſo that even in the Courts of Juſtice, to which they fly for relief, their Rights, and their lives perhaps, are violently wreſted from them: Be not dejected at this bold licence, which they take; but remember that theſe Great Men have one higher than themſelves; *viz.* the King; whom God hath ſet over them, as well as over others, to inſpect their Doings, and to judge them: and if he neglect his Duty too, there are higher than them all,

8. ¶ *If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for* he that is *higher than the higheſt, regardeth, and* there be *higher than they.*

9. ¶ *More-*

viz. God, and his holy Angels; whom He will employ to puniſh both them and him.

9. ¶ *Moreover, the profit of the earth is for all: the king* himſelf *is ſerved by the field.*

9. And now let us conſider, how ſenſeleſs the love of money is, which is the cauſe of all this rapine and violent dealing. And this appears from the fruitfulneſs of the Earth; which brings forth more than enough for all mens neceſſities, if Husbandry be not neglected: an employment no leſs noble than innocent; for Kings themſelves, in former times, have not diſdained to give their mind unto it; nor is there any Prince now, who is not ſo much indebted to it, that it ought to be one of his principal cares, to encourage, ſecure, and protect it. h

And yet, ſuch is the vanity of Mankind, that, diſregarding theſe Riches, which lie not very deep in the Earth, all their buſineſs is,

is with inceſſant pains and danger, to dig into its Bowels for Gold and Silver: which tempt them alſo to oppreſs and ſqueeze the Poor, to pervert judgment, and do all manner of evil, to extort their money from them.

i 10. And what can it do for him that ſets his heart upon it, but only ſo encreaſe his deſires, that they can never be ſatisfied? For, though neceſſary things have certain Bounds ſet them by Nature, beyond which we do not deſire them yet, Money and Riches and all unneceſſary things, are unlimited; and therefore excite an endleſs appetite after them: which very appetite alſo deprives him, who indulges it, of the fruit of all his abundance; for imagining he parts with ſo much of his happineſs, as he doth of his Money, he hath not the heart to

10. *He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this* is *alſo vanity.*

11. *When*

make uſe of it for his pleaſure; nor ſcarce for his neceſſity. This is another ſtrange folly, or rather madneſs, which infeſts Mankind; and miſerably torments them.

11. *When goods increaſe, they are increaſed that eat them: and what good* is there *to the owners thereof, ſaving the beholding* of them *with their eyes?*

11. But let us ſuppoſe that he uſeth his Riches; yet it is but a ſmall portion of them that he can enjoy; and as his Eſtate encreaſes, the greater Family and Retinue (if he will live like himſelf) he muſt maintain; who have a larger ſhare than himſelf, in the daily proviſion that is made by his expences. And as for the reſt that is not expended (which he calls peculiarly *his*) he hath no other benefit from it, but only that it feeds and entertains his eyes: from which he derives all the true pleaſure he hath above them, if he keep a good Houſe willingly, that he ſees many continually ſupported by his Hoſpitality; but k

but this very thing, if he be covetous, is his torment, that he beholds ſo many mouths, which eat at his Coſt and Charges.

l 12. And as he that tills his Ground, or ſerves him in any other labour, hath commonly a better appetite, and ſtronger digeſtion, and therefore more health, than himſelf; ſo he ſleeps ſoundly, and is recruited with new vigour againſt the Morning, whether his Supper be ſmall or large: when his rich Maſter, if he eat ſparingly, hath his head ſo full of cares and fears, or, if he cram himſelf, hath it ſo filled with unquiet vapors, that he cannot ſleep a wink; or toſſes up and down ſo reſtleſly, that he is not at all refreſhed by it, but by his crudities prepares matter for many Diſeaſes.

12. *The ſleep of a labouring man* is *ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.*

m 13. And, beſides all this, there is another thing

13. *There is a ſore evil* which *I have*

have ſeen under the ſun, namely, *riches kept for the owners thereof to their hurt.*

which is very calamitous, and may rather be called a grievous plague, than a mere affliction; that theſe very Treaſures which men have heaped up, and preſerved, with a great deal of care, from thence expecting their felicity, prove in the iſſue their utter undoing: for I my ſelf have ſeen ſome of theſe miſerable men, murthered by their Servants, or by Thieves, nay, by their own Children, that they might be Maſters of theſe Riches; which bring them alſo, perhaps, at the laſt, into the ſame or the like deſtruction.

14. *But thoſe riches periſh by evil travel: and he begetteth a ſon, and* there is *nothing in his hand.*

14. Or, if this happen not, theſe Riches periſh (to their no ſmall grief and trouble) by fire; or ſhipwrack; or bad Bargains; or ill Debtors; or thoſe very crafty practices whereby he ſeeks to encreaſe his Eſtate; or by ſome other misfortune, or miſadventure:

miſadventure: ſo that his Son, whom he thought to have left poſſeſſed of abundance of Wealth, hath nothing at all to ſupport a wretched life.

15. Theſe things indeed do not always happen, but this which follows doth; that, though he die poſſeſſed of all that he hath gotten yet, he cannot carry one Farthing away with him: but in this, he and the pooreſt Wretch are both alike, that as he came naked into this World, ſo he muſt be ſtript again when he goes out of it; and, though his labour hath been great and his Eſtate no leſs yet, it is not in his power, to take along with him ſo much as a Winding-ſheet; but what others pleaſe to beſtow upon him.

15. *As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour which he may carry away in his hand.*

16. This is another grievous affliction and ſore torment to Mankind, eſpecially to the Wealthy,

16. *And this alſo is a ſore evil, that in all points as he came, ſo ſhall he go: and what profit*

that the things, on which they have ſet their hearts, cannot accompany them into the other World; for as the richeſt man that ever was brought nothing hither, ſo he can carry nothing thither; but muſt leave all he hath behind him: and then what advantage hath he? what pleaſure? wherein doth he differ from a mere Beggar? but in this only, that he hath taken a World of pains, to no purpoſe; for that which gives no ſatisfaction; and which he can hold no more than he can the Wind.

17. *All his days alſo he eateth in darkneſs, and* he hath *much ſorrow, and wrath with his ſickneſs.*

17. And as at Death he can find no comfort in all his Wealth, ſo he took as little perhaps in his life; but dwelt obſcurely, and, denying himſelf even what he had, led ſuch a ſad, melancholy, and ſordid life, that his Meat, and his Drink, and the very light it ſelf, gave him no plea-

ſure: for ſuch a man never thinks himſelf happy, but when ſome hope of gain ſhines upon him; and therefore, at other times, he pines, and grieves, and frets, and vexes himſelf, at every thing that makes an expence, or croſſes his covetous deſires and deſigns; inſomuch that the ſickneſs of his Soul appears in his pale and careful looks, and in his lean and meagre Body; which conſumes and waſts, even by the ſorrow and ſadneſs, the vexation and diſpleaſure of his mind.

p 18. Behold therefore the truth of that Obſervation, which I have made more than once (II. 24. III. 12, 13, 22.) and now repeat again; that it is beſt for a man, and moſt becoming, freely to uſe and enjoy the Riches he hath gotten by his honeſt labours; both for the conſtant ſupply of all the neceſſities of Na-

18. ¶ *Behold* that *which I have ſeen:* it is *good and comely* for one *to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life, which God giveth him: for it* is *his portion.*

19. *Every*

ture, and for moderate delight and pleaſure, for the entertainment of his Friends, and the relief of his poor Neighbours; and this not for a Fit, but all the time that God is pleaſed to continue him in this World: for this is all that falls to his ſhare, or that can truly be called his part, in the good things of this life; and the only way to prolong his days, and enlarge his portion in them.

19. *Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion and to rejoyce in his labour: this* is *the gift of God.*

19. And whoſoever he be, whom God hath bleſſed, not only with plenty and abundance of Worldly Goods but alſo, with ſuch a noble and generous mind, that he is not their Slave, but truly Maſter of them; being able to enjoy them innocently, and to take his full ſhare in them, and that with cheerfulneſs, and delight in doing good to others: let him be very thankful to Almighty God for ſo great an happineſs;

and acknowledge it to be a ſingular Gift of his Bounty, wherewith he rewards his honeſt labours.

20. For he that is thus highly favoured by God, will not think life tedious or irkſom; but (forgetting all his paſt toils, and taking no care for the future) ſpend his time moſt pleaſantly: becauſe God hath given him his very hearts deſire, and he hath attained the ſcope of all his labours; in that inward tranquillity of mind, or rather joy and gladneſs of heart, wherewith God hath compenſated all his pains, and teſtified his extraordinary kindneſs to him.

20. *For he ſhall not much remember the days of his life: becauſe God anſwereth* him *in the joy of his heart.*

ANNOTATIONS.

a Verſe 1.] *To prevent, or cure that folly (mentioned in the* Argument *of the Chapter) he adviſes* three *things about the Worſhip of God. The* firſt *of them is in this Verſe; to look to the diſpoſition of their mind, when they go*

go to Gods Houſe. And this pious diſpoſition of mind, conſiſts alſo in three *things:* Firſt, *in frequenting the Houſe of God, the place where He is worſhipped:* Secondly, *in a reverent behaviour there; ſuitable to the great thoughts we have of God, and to the humble ſenſe we have of our own meanneſs: expreſſed, by* keeping or obſerving the feet, *i. e. taking care to put off their Shoes, or Sandals, as the manner was in thoſe Countries; and to go barefoot into the holy places: anſwerable to which now is,* uncovering the head *in our Churches,* &c. *as Mr.* Mede *well diſcourſes, in more places than one, Book II. p.* 441, 546. *and then,* laſtly, *in a readineſs of the Will to obey all the Divine Precepts, as the beſt of Sacrifices. For this is the Sacrifice of wiſe and good men; and all other Sacrifices without this, are but the Sacrifices of Fools and wicked people: who are able, many times, to furniſh the Altar with more Burnt-offerings, than the beſt of men. But they are ſuch Fools as not to conſider, that this very thing encreaſes their guilt; that they imagine God will be pleaſed with the Sacrifice of Beaſts, without the Sacrifice of themſelves; in intire obedience to his Will. So our Tranſlation ſeems to underſtand the laſt Clauſe of this Verſe: which may be thus alſo tranſlated,* For they make no conſcience to do evil. *It is no part of their Religion, to abſtain from wickedneſs: but fanſy-*

ing by their Sacrifices they ſhall atone for that, they do not fear to commit it. To this purpoſe Maldonate *expounds it, more plainly than any that I have read.*

b V. 2.] *Here he gives the* ſecond *Advice; which is about Prayer, and about Vows to God, or (as St.* Hierom *ſeems to take it, and to which* Melanćthon *wholly confines it) about the Doctrines we deliver concerning God: which ſhould be very well conſidered, before we affirm any thing of Him. The two firſt are moſt proper to the place, eſpecially the latter of them: both which I have comprehended in the Paraphraſe of this Verſe.*

c V. 3.] *The reaſon for the foregoing Precept* (of not uſing many words) *taken from the conſideration of God's Greatneſs and our meanneſs (v. 2.) together with the inforcement of it in this Verſe, is thus explained by St.* Hierom. *He requires us, that whether we ſpeak or think of God, we ſhould not venture beyond our ability; but remember our imbecillity; and that, as far as the Heaven is diſtant from the Earth, ſo much do our thoughts fall ſhort of the excellence of his Nature. And therefore our words ought to be very moderate: for as a man that is full of thoughts, commonly dreams of thoſe things, whereof his head is full: ſo he that attempts to diſcourſe much of the Divinity, falls into folly. Or rather thus, Our words ought therefore to be few; becauſe even*

thoſe

thoſe things, which we think we know, we ſee through a Glaſs, and in ænigmate; *and we do but dream of that, which we fanſie we comprehend. So that when we have ſaid a great deal (and to the purpoſe, as it ſeems to us) the Concluſion of our Diſputation is mere folly.*

And ſo much, we may be certain, he ſuggeſts unto us, that in a multitude of words ſpoken unto God (as I rather underſtand it) there muſt needs be many of them, as idle as mens thoughts are in a Dream. For the third *Verſe ſounds thus in the Hebrew,* For a Dream proceeds from *(or* by) a multitude of toilſome buſineſs; and the voice of a Fool from (*or* by) the multitude of words. *That is, if a man have a multitude of cares in his mind, all the day, they will produce ſtrange, extravagant, or diſtracted Dreams in the Night: and, in like manner, if a man utter abundance of words, without conſideration, and due weighing what he ſaith to God, many of them muſt needs be fooliſh; whether they be Vows, or whether they be Prayers unto Him (or whether they be Diſcourſes concerning Him; for we may refer it, if we pleaſe, to all.) And the ſenſe will not much differ, if that Preposition, which we tranſlate* from, *be tranſlated* with; *in this manner,* As Dreams come with a multitude of buſineſs (i.e. *bring before the mind, in a confuſed manner, what we have been doing, or thinking of, all day)* ſo a Fools

voice comes with a multitude of words, *i. e. he utters a great deal of incoherent, confuſed ſtuff*, &c. *Or thus, the voice of a Fool comes* in *a multitude of words. And then the ſenſe will run thus: As a multitude of buſineſs tires a man, and makes him but dream at laſt about it (and therefore he had better leave off, before he be unfit to attend it) ſo when a man enlarges himſelf too far in his Prayers (or Diſcourſes of God) he doth but babble in a Concluſion; and therefore had better be ſhorter.*

d V. 4.] *And now follows the* third *Advice, about the* performing *of Vows that have been* made. *Which is double*; firſt, *not to delay the performance, nor put it off from time to time (which is the Subject of this Verſe) leſt we be tempted, at laſt, not to perform our Vow at all*; *which is the* ſecond *thing: of which he ſpeaks in the next words, ver.* 5. *and* 6; *where he cautions againſt excuſes, which men are apt to make for not being as good as their intentions.* Greg. Thaumaturgus *hath expreſſed both excellently, in a few words (alluding to the Hebrew word* שלם *which ſignifies to* complete) Ἐπαγγελία δι' εὐχῆς γινομένη, πλήρωμα λαμβανέτω δι' ἔργου. A promiſe being made by a Vow, let it receive its perfection (*or* completion) by performance: *and that with all ſpeed, as ſoon as it is due. For a Vow is an imperfect ſort of thing till it be made good:*

good: it hath only the beginning of a good thing, and wants its finiſhing; which if it have not, it becomes ugly and odious. For God loves not (that is, hates) to be ſo dealt withal, as if He did either not underſtand, or not mind what we ſay to Him: or would put up that affront which the pooreſt man cannot but reſent. Who looks upon himſelf, as, not only abuſed but, deſpiſed; when men give him fair words, which either have no meaning, or deceive him when he depends upon them. This Solomon *repreſents in the* 5th *Verſe, as far worſe, than promiſing nothing at all; in which men may be unkind, but in this they are unjuſt.*

V. 6.] *And he preſſeth it further in this Verſe: where by* Malach Angel, *there are thoſe that underſtand that particular Angel, which is ſuppoſed by ſome (but cannot be certainly proved) to attend upon every particular perſon; others underſtand the* Prieſt, *who is God's* Miniſter: *but I have followed Mr.* Mede *(Book II. p.* 438.*) who takes* Angel *here* collectively, *for more than one (as* Tree *is put for* Trees, Leaf *for* Leaves, III. Gen. 2, 7.*) which attended upon the Divine Majeſty in his houſe, where the Vow, he is here ſpeaking of, was made (ver.* 1.*) Which Angelical Miniſtry in God's houſe was repreſented to the Jews, by filling all the Curtains of the Tabernacle with the Pictures of* Cherubims, XXVI. Exod. e

Exod. 36, 37; *and by carving the inside of the Walls of* Solomon's *Temple, with the same,* 1 King. VI; *and by the Ark of the Testimony, being overspread with two mighty Cherubims (having their Wings lifted up, and their Faces looking down towards it, and toward the Mercy-Seat) called the* Cherubims of Glory, *i. e. of the Divine presence,* IX. Heb. 5. *And all to signifie, that where God's sacred Memorial is, there the Blessed Angels, out of Duty, give their attendance. And therefore the* LXX. *I observe, in this place, instead of* before the Angel, *have* πρὸ προσώπου τοῦ Θεοῦ, before the face, or presence of God: *whose Ministers the Angels were, and before whom the Vows men engaged themselves in, being made; they were Witnesses also and Avengers of their excuses, or of their delays, to make them good.*

As for the Vulgar Translation of those words [it is an error;] *which is this,* there is no Providence; *I have taken no notice of it; because it doth not seem to be the genuine meaning: for why should a man make any Vows, who believes no Providence over him? Unless we will say, that he might alter his Opinion afterwards; and so we may put both senses together, thus:* I was in an error, there is no Providence; and therefore I need not trouble my self about my Vows.

f V. 7.] *In these words he concludes his Discourse*

courſe about Religion, with a repetition (as ſome take it) of the third *Verſe*: *a little varied and enlarged. Which may be thus paraphraſed, according to our Tranſlation:* To ſumm up all that concerns this matter; Since in a multitude of words, as well as Dreams, there muſt needs be much vanity; therefore have a greater reverence of God, than to ſpeak any thing raſhly, or to make larger promiſes to Him, than thou art truly willing to make good.

In the Hebrew the words run thus: But from a multitude of Dreams *(or* when Dreams are multiplied) both vanity and words are multiplied; therefore fear thou God. *Which may have this meaning*; *they do but merely dream of God, and are not awakened to a lively ſenſe of Him; who make either thoſe vain excuſes, or thoſe idle promiſes: of which that thou mayeſt not be guilty, poſſeſs thy ſoul with an awful dread of his Majeſty. This is exactly agreeable to the Hebrew*; *if we take* vanities *to relate unto the excuſes of ignorance or error before mentioned*; *and* Words *unto Promiſes: and by* multitude of Dreams *underſtand, a great many conceptions concerning God*; *more like Dreams, than waking thoughts of Him.*

Interpreters explain the words many other ways; *whom the learned Reader may conſult: I have followed my own conjectures: And ſhall alſo*

alſo propound another Tranſlation of the words, which ſeems to me very natural and eaſie; which is this: When, in abundance, Dreams, and vanities, and words, are multiplied; then fear thou God. *That is, have a great care of thy ſelf, and let the dread of God overawe thee; leſt thou offend, when thy head is hot, and full of Dreams, and vain imaginations; which diſpoſe thee to ſpeak abundantly.*

g V. 8.] *As the foregoing Verſe concluded his Diſcourſe about Religion; ſo this concludes the* Third General *Head, whereby he demonſtrates the vanity of all things; begun* III. 16. *Which he here admoniſhes us, ſhould not too much diſturb, much leſs quite aſtoniſh us: becauſe God will ſet all right, in his due time. So he began it,* III. 17. *and ſo he here ends it, in this Verſe. Which hath ſome difficulty in the laſt part of it; which we tranſlate,* He that is higher than the higheſt, *&c. Word for word,* High above the high obſerveth. *But* מעל *in Hebrew, never ſignifies ſimply* above; *but always* from above, *or* from on high: *and therefore ſo ſhould be tranſlated here,* He that is high, from on high obſerveth. *And then the only Queſtion is, who is meant by the* high; *whether God, or his Vicegerent; the King here on Earth. I have expounded it of the latter; becauſe otherways the ſame thing muſt be ſaid over again immediately,*

ately. Which is not unuſual indeed in Scripture; but where there is no neceſſity of it, and where the words will better bear another ſenſe, they are not to be ſo conſtrued. And the laſt word of the Verſe, will no way be ſo plain; as by referring it, both to the high perſon mentioned before, and to all his inferior Potentates and Judges; whom he obſerves from on high; that is, from his Throne, or from his Seat of Judgment. Where he ought to call them to an account, and examine any complaints that are made againſt them: or if he do not, both he and they are obſerved by the ſupreme Judge of all; and ſhall be accountable to Him, whether they will or no.

V. 9.] *And now he ſeems in this next Verſe, to make a tranſition to the IV*th General *Head (mentioned in the beginning) concerning the Vanity of thoſe; who place their happineſs, in getting and heaping up a great deal of money.* h

It is an obſcure Verſe, both in its connection, and in ſome of its Phraſes: and therefore is diverſly expounded by Interpreters. To help out the connection, I have made bold to preface a little, and alſo to add ſuch a Concluſion, in my Paraphraſe upon it, as I took to be moſt agreeable to what follows, and to what went before. I have expreſſed alſo both ſenſes of the laſt Clauſe, which we render, the King is ſerved by the Field; *but may more literally be tranſlated,* the King is a Servant *(or is,* addicted)

addicted) to the Field. *For antiently the greateſt perſons did not think it below them to follow Husbandry (whoſe juſt praiſes* Cicero *hath given in his* Offices, *but eſpecially in his Book* de Senectute*) as we are taught by the Examples of* Hiero, Philometor, Attalus, Archelaus, Cyrus *the younger in prophane Story; and by the Example of King* Uzziah *in Scripture,* 2 Chron. XXVI. 10. *Which did not at all abate their courage, or dull their Wits; but only made the one more patient of toil and labour, and the other more ſolid and more ſerious. Whence it is that we find the greateſt Captains among the* Romans, *ſuch as* Camillus, Regulus, Fabius, Cato, Cincinnatus, *were fetcht from the Plough: as* Gideon *among the* Iſraelites *was from the Threſhing-floor; and* Eliſha *called to the high Office of a Prophet, as he was driving one of the twelve Ploughs, his Father had going in the Field.*

And therefore Maldonates *Tranſlation of theſe words is not to be deſpiſed; who (and he alone, as far as I can find) thinks they are capable of being rendred thus;* By following Husbandry diligently, a man may grow ſo rich as to become a King. Melanchthon *alone tranſlates the whole Verſe thus,* The King in the Earth, is above all for the Tillage of the Field. *Where* Solomon, *ſaith he, diſtinguiſhes a* King *from a* Tyrant. *A Tyrant depopulates his Country, and lays all waſte; a good*

good King cheriſhes his people, eſpecially honeſt Husbandmen and Farmers: and loves to ſee them thrive, together with all good Arts. The Vulgar Latine, *I ſuppoſe, aimed at ſomething of this; though it be taken otherwiſe by thoſe that follow it. Agreeable to which is this memorable Paſſage in a* Perſian *Writer quoted by Mr.* Pocock (*in his Notes upon* Abul Faragii *p.* 202, 203.) *that in that Country* "*they kept a ſolemn Feaſt every Year;* "*wherein the King deſcended from his Throne,* "*laid aſide his Royal Apparel, threw the Veil* "*from his Face, and converſed with the moſt* "*ordinary people, even with Country Swains* "*and Husbandmen: with whom he ate, ſay-*"*ing*; I am one of you; nor can the "World ſubſiſt without Tillage, which is "performed by your pains; *and that Til-*"*lage ſubſiſts, it* is owing to the King; ſo "that neither of us, being able to ſubſiſt "without the other, we are, as it were, "individual Brethren.

There are thoſe that comprehend Paſtorage, as well as Tillage, under theſe words; becauſe the antient Patriarchs were Shepherds. But there is no need of this; and Husbandry or Gardening was far more antient: even as old as Adam; *and after the Floud we find* Noah *thus employed; as* Iſaac *alſo was in ſucceeding times.*

V. 10.] *The latter end of this Verſe, runs* i *thus*

thus in the Hebrew Text: Who ſo loveth (*viz.* Silver) reaps no fruit of his abundance: *i. e. doth not enjoy it, as St.* Hierom *expounds it; which is very often the miſerable condition of worldly-minded men.*

k V. 11.] *The latter end of this Verſe alſo, is capable of contrary ſenſes; which I have expreſſed in the Paraphraſe; but ſhall not give an account of here, becauſe I ſee theſe Annotations already grow too large. For which cauſe I will not note particularly, every thing that is obſervable in the following Verſes; but only touch upon ſome of them, under this Obſervation, That he ſeems to demonſtrate the vanity of that ſort of happineſs, which men place in Riches, from* Ten *Conſiderations. The* two *firſt are contained in the* tenth *Verſe, That the deſires of ſuch men are unſatiable; and the more unſatiable they are, the leſs they enjoy of what they have.*

The third *and* fourth *in the* 11th *Verſe, That if they will enjoy it, the more they have, the more others muſt alſo have of it; and the pleaſure of this is very ſmall; being no more, than to behold a great many people eat and drink at their Coſt.*

l *The* fifth, *v.* 12th, *That their Servants commonly ſleep more ſweetly than they. For ſo* Haofed *(which we tranſlate* labouring man*) ſignifies* one that ſerves; *that undertakes work for another; or any way* miniſters *unto him.*

The

The ſixth, *That their Riches expoſe them to* m
the danger even of their life; by poyſon, or by open violence, v. 13. *Where the firſt words* Ráa chole, ſore evil; *import ſuch an evil as* makes one ſick; *when he thinks of it; eſpecially when he fears it. For the Hebrew word* Chalah *always carries in it the Notion of* ſickneſs *and* weakneſs; *and that ſometimes accompanied with* pain *and* torment *(as in the caſe of* Hezekiah, XXXVIII. Iſai. 1.*) and proceeding from a deadly wound; as in the caſe of* Ahab, 1 King. XXII. 34. *It may therefore be tranſlated here a* tormenting, *or a* deadly *evil, or an evil that* diſables *a man, and makes him ſo feeble and languiſhing, that he is unfit for any thing. For the LXX. frequently render the Noun that come from hence,* ἀῤῥωστία: *See v.* 17. *of this Chapter.*

And ſeventhly, *Though they eſcape theſe* n
dangers, there are many other ways whereby their Riches may be loſt; which ſeem to be included in that Phraſe, v. 14. injan ra, an evil buſineſs, or matter. *Which may ſignifie, as well the* way *of their periſhing; as that they periſh with the great* grief *and affliction of him that loſeth them. Whether that* way *be, by their very merchandice in the way of their trade; or by their own frauds and ſubtilties in traffick, whereby they overreach themſelves; or laſtly, by other accidents, as we call them; ſuch as Fire, Storms,* &c.

And then follows the 8th, *That he leaves his Son a Beggar; which is no ſmall trouble to them both: he having bred his Son in expectation of an Eſtate, which never comes to him; or if it do, neither Father nor Son can enjoy it longer than their lives, v.* 14, 15. *Which is the* ninth *thing: If their Riches do not leave them, they muſt leave their Riches, ver.* 16.

o *And whilſt they live (which is the laſt, ver.* 17.*) they ſpend their time, perhaps, either in filthy luſts (as* Gregory Thaumaturgus *underſtands thoſe words,* eateth in darkneſs) *with vile Harlots; or in wretched niggardice, and ſuch ſordid penuriouſneſs, that the* Miſer *even eats up himſelf: taking no joy, no comfort in any thing that he poſſeſſeth. So* darkneſs *ſignifies, being oppoſed to* light *and Scripture: which denotes joy and gladneſs; and thus the LXX. here explain it by adding a word,* in darkneſs, and in mourning. *It may refer alſo to his diſmal habitation (to which I have had reſpect in the Paraphraſe) in ſome bye place, where he hopes no body can find him; or in a Room, whoſe Windows are ſhut up and barred for fear of Thieves.*

The laſt Clauſe of this Verſe, runs thus word for word in the Hebrew: Sorrow is multiplied (*or* there is much ſorrow) and ſickneſs, and wrath: *the force of which I hope I have expreſſed in the Paraphraſe: and*

ſhall

ſhall only note, that the firſt word ſorrow (*as was obſerved Chap. I.) includes in it* indignation, *together with heavineſs: and the next word* ſickneſs, *includes in it* pain *and* anguiſh, *as was obſerved before: and the laſt word* (ketzeph) wrath, *denotes the higheſt commotion of that ſort. For being applied to the Sea, it ſignifies ſuch a boiling rage, as makes it foam. There is another word indeed which we render* hot diſpleaſure: *but this is joined with it* (XXXVIII. Pſal. 1.) *as equivalent to it, or the effect of it.*

From all which he concludes this Chapter, as p
he had done his Diſcourſe upon the foregoing Subjects, with this Meditation (which ſome call ſententia intercalaris*) that the greateſt Bleſſing a man can enjoy in this life; is, to have an heart to uſe what God hath given him, for his own honeſt pleaſure; with due acknowledgments to God, and charity to others, v.* 18, 19, 20. *Where (v.* 19.*) there are two words to expreſs* abundance of worldly goods, *as I have paraphraſed them. The laſt of them* nekaſim *is larger than the former, comprehending all manner of Goods (Cattel and all) which a man gathers together. For it ſeems, by a tranſpoſition of Letters, to be derived from* kanas *to* collect *or* gather *(Chap.* II. 8.*) from which comes the Latine word* cenſus; *the* revenues, *which a man is eſteemed to have, and accordingly is rated and pays Subſidies.*

CHAP. VI.

ARGUMENT.

The firſt ten Verſes, at leaſt, of this Chapter, are a continuation of the ſame Argument he handled in the latter part of the foregoing: and therefore ought to be connected with it. For they ſet forth the vanity of Riches, in the poſſeſſion of a covetous Wretch: who only increaſes the number of unhappy men in this World; being never the better for any thing he enjoys, as he ſhows in the Concluſion of the Chapter.

a 1. BUT alas! this Divine benefit, tho' above all others, is coveted by very few: for I have obſerved this moſt wretched, miſerable humour reigning among Mankind; which, though it be the greateſt miſchief, is grown ſo common, that it hath overſpread the face of the whole Earth.

1. *THere is an evil which I have ſeen under the ſun, and it is common among men:*

b 2. When a man is bleſſed by God, with ſuch abundance of Money and

2. *A man to whom God hath given riches, wealth, and honour,*

nour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this is vanity, and it is an evil diſeaſe.

Goods, and heighth of Honour, that he need not, unleſs he will, want any thing which his largeſt deſires can wiſh ſhould adminiſter to his pleaſure; yet ſo great is his ingratitude to God, and his uncharitableneſs to men, that for theſe and other ſins, God denies him the power to enjoy theſe Gifts of his Bounty; to which he is a Slave, rather than their Maſter: for he poſſeſſes them, as if they were not his own, but kept by him, for ſome body elſe; and thoſe not his Children, nor his Kindred, but a mere Stranger perhaps; who (either in his life-time, or after he is dead) devours all that he hath ſaved. What can be more ſenſeleſs than this? Nay, what ſorer Plague can infeſt Mankind?

3. ¶ *If a man beget an hundred* children, *and live*

3. Unleſs it be this, that one of this ſort of men, being bleſſed alſo with abun- c

dance of Children, and with an exceeding long life; yet thereby is made only ſo much the more, and ſo much the longer miſerable: being ſo ſolicitous for Poſterity that he hath no heart to take the comfort of any thing he poſſeſſes at preſent; no, nor ſo much as to take order for his decent Funeral, when he is dead; but he goes out of the World without any notice that he hath lived in it. Of ſuch an one I pronounce, That an Abortive, which came into the World before its time, is not ſo deſpicable as he.

many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo that *he have no burial, I ſay,* that *an untimely birth* is *better than he.*

d 4. For though in this they are both alike, that they come into the World to no purpoſe; and go out of it ſo obſcurely, that no body minds their departure; and leave no memory behind them, that they have been in it;

4. *For he cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.*

5. Yet in this they dif-

5. *Moreover, he*

he hath not ſeen the ſun, nor known any thing: *this hath more reſt than the other.*

fer, that an Abortive, having never ſeen the light of the Sun, much leſs been acquainted with any thing in this World, had no deſire to enjoy that of which it was perfectly ignorant, and was as utterly inſenſible of grief and pain, as it was of joy and pleaſure: Whereas this mans unſatiable deſires, carrying him after every thing he ſees, torment his Soul with anxious thoughts, care and labour; which not only make him pine away with grief for what he cannot get, but deprive him of the comfort of what he hath. And how much better is it, never to live at all, than to live only to diſquiet a mans ſelf with reſtleſs ſolicitude of mind, and toilſome pains of body; for that which he can neither keep, nor part withal, with any contentment?

6. ¶ Yea, though

6. Men are ſo fond of e

life indeed, that becauſe the one lives long, and the other not at all, they imagine the former to be incomparably more happy: but let us ſuppoſe this covetous Wretch to live more than as long again, as the oldeſt man that ever was; what is he the better for it, when his greedy deſires, not ſuffering him to enjoy his Goods, multiply his miſeries equally to his years? Which will expire alſo at laſt, and then, what are his Riches able to do for him? can they priviledge him from going down into the Grave, and rotting there, like the Abortive?

he live a thouſand years twice told, *yet hath he ſeen no good: do not all go to one place?*

7. And while he lives, to what purpoſe is his reſtleſs labour? Seeing if he deſire only what is neceſſary, it is eaſily provided; and having Food and Raiment, a man may be contented: and if he extend his deſires further, they are infinite;

7. *All the labour of man* is *for his mouth, and yet the appetite is not filled.*

8. *For*

and therefore can never meet with any ſatisfaction.

8. For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living?

8. For let a man be, otherways, never ſo wiſe, as well as rich, yet if he bridle not his deſires, he is little better than a Fool: and he that is poor, but hath ſo much underſtanding, as to know how to behave himſelf among men ſuitably to his condition, and to be contented therewith, is incomparably the wiſer, and the happier man. f

9. ¶ Better is the ſight of the eyes, than the wandring of the deſire: this is alſo vanity and vexation of ſpirit.

9. It being much better to enjoy what a man hath at preſent, than to live upon the hopes of that, which his ravenous deſires continually purſue: which ſure, is a very fooliſh thing, and another great part of the miſeries of humane life; that men are ſtill craving more, when they know not how to uſe what they have already; and neglecting what they poſſeſs, wiſh for f

for that, which perhaps they cannot get; or if they do, can give them no more ſatisfaction than what they poſſeſs.

g 10. And what if a man have already arrived at great renown (as well as Riches) ſtill it is notorious, that he is but a man, made out of the Duſt: and therefore weak, and frail, and ſubject to many diſaſtrous events; which it is not poſſible for him, by his moſt anxious cares, to prevent; or, by his Power and Wealth, to throw off when he pleaſes.

10. *That which hath been, is named already, and it is known that it* is *man: neither may he contend with him that is mightier than he.*

h 11. And ſince there are ſo many things, and of great conſideration, that adde to the natural uncertainty which attends all worldly enjoyments, what can a man promiſe himſelf from all his cares? and how frivolous are his hopes? And how ſenſeleſs are they, when they will not ſuffer him to enjoy any

11 ¶*Seeing there be many things that increaſe vanity, what* is *man the better?*

12. *For*

thing, for fear of diminiſhing that heap, which they would fain encreaſe?

12. *For who knoweth what* is *good for man in* this *life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun?*

12. For (beſide all that hath been ſaid) there is this great miſchief will ſtill remain; that if he ſhould attain his hopes, he cannot tell, whether it would not have been better for him to have been diſappointed: for alas! what man is there that hath skill enough to know, whether that eminent ſtation (for inſtance) to which he aſpires, will prove ſo good for him, as the private condition wherein he is? and the ſame doubt may be made of all other things, which he deſires in this ſhort life: which paſſes away inſenſibly, but very ſwiftly; and ends in the like uncertainty, what ſhall become of a mans Family and Poſſeſſions, which he leaves behind him, when he departs out of this World.

ANNO-

ANNOTATIONS.

a Verſe 1. common] *Covetous Wretches, it ſeems, were no rare Creatures in thoſe days, but the Nation of the Jews abounded with them; being of the ſame humour they are now, ſcraping up Riches by right or wrong, which they ſcarce ever enjoy. But I have expreſſed alſo the other ſenſe of the word* Rabba, *which ſignifies* great (VI. Gen. 5.) *as well as* many *or* frequent.

b V. 2. riches, *&c.*] *He deſcribes in this Verſe the ridiculouſneſs, as well as the miſery, of this penurious humour; by the example of a man who wants nothing, and yet wants all that he hath: being like one that ſtands up to the Chin in Water; but fears to take a ſip to quench his thirſt. For to thoſe two words,* riches *and* wealth (*mentioned in the* 19th *Verſe of the foregoing Chapter*) *he here adds a third, to expreſs the greateſt plenty,* viz. glory. *Which is more comprehenſive than the other; including in it all thoſe goodly things, which may do a man credit, and raiſe him to a ſplendid condition in this World. For ſo* Laban's *Sons call the ample Poſſeſſions which* Jacob *had got in their Fathers ſervice,* all this glory (XXXI. Gen. 1.) *or* ſubſtance, *as ſome render it: which made him (as we now ſpeak) a* ſubſtantial man; *for it denotes any thing that*

that hath weight *in it, and makes a man to be* valued.

evil diſeaſe] *That which was called* Raa choleh, *a* ſore evil, *Chap.* V. 13, 16. *is here called* choli ra, *an* evil diſeaſe, ſad ſickneſs, *or* grievous torment. *Which is only an inverſion of the words, the ſame ſenſe being ſtill preſerved.*

V. 3. days of his years, *&c.*] *He ſeems to* c
repreſent in this Verſe an higher degree of that evil diſeaſe, *by the example of one, who hath not only great ſtore of money, and lands, and honour; but alſo abundance of Children; and ſuch firm health, that he lives to a great Age. Which is expreſſed by two Phraſes which we tranſlate thus,* live many years, ſo that the days of his years be many: *but to avoid tautology, the latter Clauſe ſhould be thus tranſlated,* and the days of his years be abundantly ſufficient: *ſo many, that he cannot reaſonably expect, or deſire more. For thus* rab *ſignifies in many places, where we tranſlate it enough,* XXIV. Gen. 25. ſtraw and provinder enough: XXXIII. Gen. 11. I have enough, my Brother. *And yet this man thus abundantly provided for a long happineſs, doth no good either to others, or to himſelf, with what he poſſeſſes: but grutches even the expences of a Funeral, after he can hold his Riches no longer. So I underſtand thoſe words,* he have no burial. *Which are generally underſtood,*

derſtood, I confeſs, of lying neglected, without any interment: which the Hebrews (every one knows) lookt upon as a great Judgment: (ſee XXII. Jer. 19.) *and ſo* Anton. Corranus *gloſſes upon theſe words*; By the juſt Judgment of God, ſuch Wretches, who would not feed the poor while they lived, become the Food of Dogs, or Crows when they are dead.

d V. 4. he cometh in] *is born*

with vanity] *or* in vain, to no purpoſe. *Which ſome refer to the* covetous *Wretch, others to the* Abortive, *before-named: But I have referred to both. For this makes the cleareſt ſenſe; if in the next Verſe* (*v.* 5.) *we ſuppoſe that he compares theſe two together, and prefers the latter before the former; as he plainly doth in the concluſion of it.*

c V. 6. ſees no good] *to* ſee *is to enjoy; as the Phraſe is uſed in many places: particularly* XX. Levit. 17. XVII. *S.* John 24. *And the ſenſe of this Verſe is, That the* life *of a covetous man is ſo far from making him happier, than he who never lives at all; that if he ſhould live as long again as* Methuſalem, *he would only be ſo much the more wretchedly miſerable. For when he hath tired himſelf with labour, he hath not taken one ſtep towards ſatisfaction: which he might have had with leſs pains, if he had taken the right courſe to it, ver.* 7.

V. 8.

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V. 8. what hath] *There is ſo great a difficulty in this Verſe, that I did not know how to connect it with the foregoing; but by taking the latter part of the Sentence, as if* Solomon *had ſaid,* What compariſon is there between him *(viz. the man before named)* and the poor that knows how to walk before the living? *i.e. the poor man who hath ſo much skill, as to know to live well, is infinitely to be preferred before him; whoſe Wiſdom ſtill leaves him ſuch a Fool, that it doth not reſtrain his ſuperfluous appetites. And this ſuits well with the next words (v. 9.) where the* ſight of the eyes, *being oppoſed to the* wandring of the deſire; *it is reaſonable to take it for the fixedneſs of a mans mind, to reſt ſatisfied in what is before him: that is, in things preſent.*

Or the words may admit of this conſtruction (which is come into my mind, ſince I wrote the Paraphraſe) What excellence is there in the Wiſe man *(that is, in the opinion of the Wretch before-mentioned, there is none)* more than in a Fool, eſpecially if he be poor, *&c. That is, to all other miſeries of theſe rich Churls, this is commonly added, That they are very ignorant of what is moſt truly valuable: having no eſteem of the wiſeſt man in the World, no more than of a Fool. Nay, they prefer a rich Fool, before a poor Wiſe man: who knows how to carry himſelf ſo decently, that he is not afraid to appear before any man living.*

living. This is a great ſottiſhneſs (v. 9.) and breeds no leſs ſorrow; to be led by blind Appetites, and not by Reaſon and Judgment. For ſo the firſt words of the ninth *Verſe, may be interpreted:* Better it is to underſtand aright, than to follow after ones deſires.

g V. 10. That which hath been] *The ſence that I have given of the beginning of this Verſe (taking the firſt word for an Interrogation, and* name *for renown, as is common in Scripture) ſeems to me to be the moſt ſimple; and moſt agreeable to the whole Diſcourſe. And it is that which* Melanchthon *hath expreſſed in theſe words,* Although a man grow famous, yet it is known that he is but a man; and he cannot contend with that, which is ſtronger than himſelf. *That is, he cannot govern events. But I ſhall mention two other Interpretations, which ſome give of it. One is this,* As he was made at firſt, ſo his Name was given him; *i. e. the Name of* Adam, *ſignifying that he was taken out of the Earth, and therefore mortal. The other is this,* He that hath been, his Name is called already; *that is, his memory is aboliſhed together with himſelf. This is* Maldonate's *ſenſe; but is not agreeable to the Hebrew Phraſe, his* Name is called; *for that in the Scripture ſignifies rather the contrary,* viz. fame, *and honourable mention, as I have expreſſed it word for word out of the Hebrews,*

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in the Paraphraſe. The common Interpretation may be found in all Commentators, which is this; that God hath appointed what every man ſhall be; whether rich or poor, *&c.* and therefore it is in vain for them to contrive, as they do, to be other than what they are: *For it is to endeavour to alter that which is immutably ſettled by the Almighty.*

V. 11. ſeeing there be] *This Verſe* h
ſumms up all this matter about Riches; or, as others will have it, the whole foregoing Diſcourſe, concerning all thoſe four *things, wherein men place their happineſs: whether* Wiſdom, Pleaſure, Honour, *or* Wealth. *Which draw ſo* many, *and ſo* great *(for the Hebrew word includes both) inconveniences along with them; as ſufficiently demonſtrate a man is ſtill to ſeek for the ſatisfaction of his deſires, if he look no further.*

And ſo they would have the laſt Verſe, to be an Introduction to the following Diſcourſe in the next Chapter: where he ſhows, wherein that true and ſolid happineſs lies, which Mankind vainly purſue in the forenamed enjoyments. But I have connected it with what goes before in this Chapter: as the Particle (for) *in the beginning of it, ſhows it ought to be.*

CHAP. VII.

ARGUMENT.

Having diſcourſed, in the foregoing part of this Book, of the vain courſes men take to make themſelves happy; he now ſeems to proceed to preſcribe the beſt remedies that can be found, againſt that vanity to which we are ſubject: by ſetting down many wiſe Precepts for our direction, and conduct, ſupport, and comfort in a troubleſome World. Where, it is confeſſed that, our happineſs can be but imperfect; yet ſo much we may attain as to be well ſatisfied, and not vex our ſelves that we cannot make things more certain and conſtant; nor diſpoſe men to be more juſt and equal to us than they are.

And if we examine the following Particulars, *we ſhall find they are comprehended in this* General *Direction*; the change of our mind, thoughts and opinions: *which muſt be quite altered; ſo that thoſe things which now look like* Paradoxes, *muſt be judged the greateſt Wiſdom. Such are all the Doctrines that begin this Chapter (quite oppoſite to the common Opinions of the World) that* a good name is to be preferred before precious Ointment, and the day of ones death, before ones birth-day;

day; mourning before feaſting; ſadneſs before laughter; rebukes before commendations; the end of a thing before the beginning of it; a patient ſuffering ſpirit, before a ſtout haughty mind; Wiſdom before riches, *&c. Theſe and ſuch like are the Maximes of true Wiſdom and Piety, which muſt be learnt; in order to the ſettlement of our minds in peace and tranquillity: notwithſtanding the vanity that is in all things.*

1. A Good *name is better than precious ointment; and the day of death, than the day of ones birth.*

1. BUT, though there be ſuch uncertainty in all other things yet, a Good Name, which a man gets by a vertuous life, is laſting and durable: And as the Conſcience of well-doing gives a greater pleaſure to the mind for the preſent, than the moſt fragrant Ointment can do to the ſenſes of voluptuous men, ſo the fame of it will remain after he is dead; and he will ſtill live in a good report, when all thoſe ſenſual joys expire, like the vapour of the Ointment, which is ſoon diſ-

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perſed and loſt after it is poured out: And therefore if we would be happy, we ought to order our life in ſuch a manner, that Death, which Fools and wicked men fear, may be welcome to us; and only let us out of the troubles, into which we are brought at our birth.

b 2. And, that it may befriend us, it is our Wiſdom to think often of it; and conſequently, chuſe rather to converſe with things that will make us ſerious, than with thoſe which will make us merry: to go, for inſtance, into the Company of thoſe who are mourning for the dead, rather than of thoſe, who are feaſting for joy that a Child is born into the World: For in the midſt of thoſe pleaſures we are apt to be diſſolute and to forget our ſelves; but that ſad ſpectacle enclines us naturally to be

2. ¶ It is *better to go to the houſe of mourning, than to go to the houſe of feaſting: for that is the end of all men, and the living will lay it to his heart.*

3. *Sorrow*

conſiderate, and diſpoſes our mind to humility, modeſty, gentleneſs, ſobriety and charity: when, in one, we ſee the fate of all; and we follow him to his Grave, who a little while agone, perhaps, was as vigorous and ſtrong as our ſelves.

3. Sorrow is *better than laughter: for by the ſadneſs of the countenance the heart is made better.*

3. Sadneſs, therefore, c
and ſorow, is much more profitable for us than mirth and jollity (as we ſee in thoſe ſevere and ſtern rebukes, which make men ſorrowful for their faults) becauſe that grief which makes a man look ſadly, whether it be for his own ſins, or other mens calamities, is apt to do his Soul good; by giving him a right underſtanding of God, and of himſelf, and of all things elſe.

4. The heart of the wiſe is *in the houſe of mourning; but the heart of fools* is *in the houſe of mirth.*

4. Whence it is, that d
Wiſe men affect to think of ſuch things, when they do not ſee them, as ſhow them how vain all our

worldly enjoyments are: but Fools ſeek all occaſions to put by ſuch thoughts, and to divert themſelves with merriment and pleaſure.

e 5. And he that would be in the number of theſe wiſe men, muſt look upon this as one of the firſt ſteps towards it, to lend an obedient ear unto the reproofs of him who is truly wiſe and vertuous: which, tho' never ſo ſharp and rough, are to be infinitely preferred before the ſmooth praiſes and commendations of a great many Fools; nay, ought to ſound more gratefully in our ears, than the moſt delicious Muſick, Songs and Jeſts, of all the merry Companions in the World.

5. It is *better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools.*

f 6. Theſe jolly Fellows indeed make a great noiſe and ſhow; as if they were the only men that enjoy this World: but alas! their mirth and joy is but

6. *For as the crackling of thorns under a pot, ſo* is *the laughter of the fool: this alſo* is *vanity.*

7. ¶ *Surely*

for a ſpurt, and then ends in heavineſs; like the crackling of Thorns, wch ſometimes blaze under a Pot, as if they gave a mighty heat; but leave the Water in it, as cold as they found it.

All their jollity therefore is mere vanity.

7. ¶ *Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.*

7. And there is the greater need to be well inſtructed, and therefore to hearken to the wiſe (v. 5.) becauſe there are other things beſides vain pleaſures and flatteries, to diſturb and unſettle our minds, if we be not well fortified againſt them. For the better any man is, the more he is in danger to ſuffer, from Slanderers, Revilers, and all ſorts of injurious perſons: whoſe violence ſometime is ſo great, that unleſs a man be provided with more than humane Wiſdom (and it be deeply rooted in his heart) it will not only g

miſerably diſquiet, but even diſtract him. Nor is this his only danger; but that Power and Authority, which raiſes him above the former, may expoſe him to another; unleſs he be armed with great integrity: for his mind may be corrupted by Gifts and Preſents to do injuſtice unto others; which he hates ſhould be done to himſelf.

h 8. And he will be the better able to reſiſt them both, who is ſo wiſe as to look, not merely to the beginning of them, but attend to their concluſion: For that which ſeems grievous at the firſt appearance, in the iſſue proves very advantageous; and on the contrary, that which promiſes fair at firſt hath a deadly farewel with it: and therefore it is much better to endure patiently, and humbly wait to ſee the iſſue, than to be provoked by pride and diſdain, ha-

8. *Better* is *the end of a thing than the beginning thereof:* and *the patient in ſpirit* is *better than the proud in ſpirit.*

9. *Be*

ſtily to precipitate events; for he that ſcorns to wait and attend upon the leiſurely progreſſions of things, commonly undoes himſelf and his Affairs, by his fierce and violent attempts preſently to compaſs his deſires.

9. *Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſom of fools.*

9. It is another Point therefore of that Wiſdom, which muſt make us happy, to repreſs the motions of anger that we feel in our ſelves, and not ſuffer them, without great deliberation, to have any effect: for anger is an Enemy to counſel and advice, and is indeed the property of Fools; who, out of weakneſs of mind, and ſhortneſs of thoughts, are familiarly tranſported with it, upon the ſlighteſt cauſes; and not eaſily appeaſed again, as wiſe men are when they chance to be incenſed. i

10. *Say not thou, What is* the

10. It is Wiſdom alſo to correct in our ſelves, that i

that complaining humour, which is apt to be ever finding fault with the preſent times, and commending the foregoing Ages, as far better and happier than the preſent. For perhaps it is not true; and thus much is certain, that he is fooliſhly inconſiderate, who imagines, that *then* there was no evil, and that *now* there is no good; or if it be true that there was more good in thoſe times, let us not murmur and repine, asking why we are caſt into a troubleſome Age, full of oppreſſion, ſuppoſe, and violence and wrong (v. 7.) but rather ſubmit to the Providence of God; conſidering, that there is no Age ſo bad, as to hinder us (which is the principal point of Wiſdom) from being good: and therefore let us do our Duty; believing God hath ſuch reaſon for ſuffering the times to be as they are, that we have

cauſe *that the former days were better than theſe? for thou doſt not enquire wiſely concerning this.*

11. ¶ *Wiſ-*

no reaſon to quarrel at them; or to call in Queſtion his Wiſdom, Goodneſs or Juſtice.

11. ¶ *Wiſdom is good with an inheritance: and by it there is profit to them that ſee the ſun.*

11. Yet do not think k that Wiſdom or Vertue conſiſts, in deſpiſing Riches; but only, in uſing them well when we have them, and in being contented without them; for as we cannot be happy by Riches alone, without Wiſdom, ſo we cannot be completely happy with Wiſdom alone, without Riches: For he hath a vaſt advantage to do good every way, who is rich as well as wiſe; it giving him an authority, even to ſpeak more freely than other men; and making what he ſpeaks to be more regarded: but, of the two, Wiſdom and Vertue muſt alway be preferred; which can do greater things, and beſtow nobler benefits upon Mankind, than Treaſures alone can do.

12. For

l 12. For as Wiſdom, for inſtance, contrives many ways, whereby a man may innocently defend himſelf from danger; ſo can Money oft-times purchaſe his protection and ſafety: but herein is the preheminence of Wiſdom, that when neither of them can ſhelter a man, nor ſtave off the calamity that invades him, it marvellouſly ſupports, revives, and comforts the Souls of thoſe who are Owners of it, under all the evils, which it could not help them, by honeſt means, to avoid.

12. *For wiſdom is a defence, and money is a defence: but the excellency of knowledge is, that wiſdom giveth life to them that have it.*

m 13. And in order to it, the higheſt Piece of Wiſdom is, to live in a ſerious ſenſe of the Sovereign Power of God; and to conſider, that as He hath ſetled all things in Heaven and Earth, in an unchangeable courſe, ſo nothing comes to paſs without his Providence: With which it is in vain to ſtrug-

13. *Conſider the work of God: for who can make that ſtraight which he hath made crooked?*

14. *In*

gle, when He is pleaſed either to croſs us in any of our private deſigns; or to ſend any publick calamity, which by all our Art and Power we can neither avoid, nor remedy.

14. *In the day of proſperity be joyful, but in the day of adverſity conſider: God alſo hath ſet the one over againſt the other, to the end that man ſhould find nothing after him.*

14. No, we ought rather to accommodate our ſelves to the preſent ſtate of things; and when we are in proſperity, to enjoy God's Bleſſings cheerfully, with thankful and charitable hearts; but ſo ſoberly alſo, as not forgetting that affliction may come: and when it doth, let us take it patiently, conſidering, among other things, that there may be a change to a better condition again: For as both the one and the other come from God, ſo he hath ordered they ſhould have their turns, in ſuch due ſeaſon, and balanced one with the other with ſuch exactneſs, that the meaneſt man hath no reaſon to complain of Him; m

nor

nor the greateſt to fanſie himſelf more than a man; who cannot invent any means, to diſpoſe things otherwiſe, much leſs, better, than God hath done.

n 15. I know what may be objected to this (having, all my life long, made Obſervations upon all manner of things, in this troubleſome World) and it ſeems very hard that a juſt man's integrity, ſhould not be able to preſerve him; but he is therefore, perhaps, deſtroyed, becauſe he is better than others; when a wicked man eſcapes, nay is countenanced and encouraged; or ſuffered to prolong his days in (and perhaps by) his wickedneſs.

15. *All* things *have I ſeen in the days of my vanity: there is a juſt* man *that periſheth in his righteouſneſs, and there is a wicked* man *that prolongeth* his life *in his wickedneſs.*

n 16. But beſides other things which may be replied to this (as that good men are ſometimes removed from, and wicked reſerved unto, future evils) it muſt be noted alſo, that

16. *Be not righteous overmuch, neither make thy ſelf over-wiſe: why ſhouldeſt thou deſtroy thy ſelf?*

17. *Be*

ſome pious men are more ſtrict and rigid than they need, and not ſo prudent as they ought, to be; but unneceſſarily expoſe themſelves to danger: And therefore it is good advice, in order to a ſafe and quiet paſſage through this life, to be temperate in thy zeal, and not to over-do; either by extending thy own Duty beyond the Divine Commandment; or by correcting the inveterate vices of others, and oppoſing the vulgar Opinions, too ſeverely or unſeaſonably; whereby they are only exaſperated and enraged, but not at all amended: for why ſhould a man bring a miſchief upon himſelf, without any beneſit unto others?

17. Be not overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die before thy time?

17. And, on the other ſide, let not impunity tempt any man to preſume to grow enormouſly wicked; and ſo fooliſh as to embrace and follow the lewdeſt

lewdeſt Opinions: for this may awaken the publick Juſtice againſt him, even for the common ſafety; or the Divine vengeance, nay his own exceſſive wickedneſs, may cut him off, before he come to the natural term of his life.

P 18. This Advice is ſo profitable, that he who loves himſelf will not only apprehend it, but take faſt hold of it and diligently obſerve it; never departing from either part of it, but while he wiſely manages himſelf to decline dangers, honeſtly and faithfully perform his Duty: for nothing can do a man ſuch ſervice in this, as a true fear of offending the Divine Majeſty; which will preſerve him, both from raſh and heady forwardneſs, and from conſulting merely his own private ſafety and intereſt.

18. It is *good that thou ſhouldeſt take hold of this, yea alſo from this withdraw not thine hand: for he that feareth God, ſhall come forth of them all.*

P 19. And this pious prudence, which proceeds

19. *Wiſdom ſtrengtheneth the wiſe,*

wiſe, more than ten mighty men which are in the city.

from the fear of God, will be a ſtronger Guard and ſecurity, to him who is indued with it, both againſt all inward fears and all outward dangers, than a multitude of valiant Commanders, and all their Troops are, to defend a City, when it is beſieged by its Enemies.

20. For there is not a juſt man upon earth, that doeth good, and ſinneth not.

20. Though this muſt always be underſtood, when we thus diſcourſe, that no man is either ſo perfectly wiſe, or completely vertuous, as never to miſtake and commit a fault; but ſometimes the beſt of us may ſlip into a ſin, notwithſtanding all our caution and care; and thereby fall into danger.

21. Alſo take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee.

21. The conſideration of which frailty of Mankind, is uſeful many ways; not only to abate our ſeverity in cenſuring or chaſtiſing publick Offenders, but to teach us gentleneſs towards thoſe, who do us

private injuries: and therefore not to regard (for inſtance) every word that is ſpoken againſt us, but rather to diſſemble our knowledge of it; *firſt*, becauſe otherwiſe we ſhall have no quiet; for perhaps we may chance to overhear our own Domeſticks ſpeaking ſlightly of us; which we may eaſily paſs by and overlook, but cannot take notice of without great diſturbance.

22. And *ſecondly*, Becauſe if thou examineſt thy own life, thou wilt find this fault is ſo incident to humane Nature, that thou thy ſelf perhaps haſt been guilty of it many a time; and done as much by others, that are thy Betters, as thy Servant doth by thee.

22. *For oftentimes alſo thine own heart knoweth, that thou thy ſelf likewiſe haſt curſed others.*

f 23. For my part, I cannot exempt my ſelf from the guilt of great errours: for though I have not only ſtudied to be wiſe and ver-

23. ¶ *All this have I proved by wiſdom: I ſaid, I will be wiſe, but it was far from me.*

24. *That*

tuous, but made a tryal of the excellence of all theſe Rules, which I have now delivered; and reſolved alſo that I would ſtrictly obſerve them, and never, in the leaſt, ſwerve from them; yet, alas! I fell far ſhort of theſe holy purpoſes.

24. *That which is far off, and exceeding deep, who can find it out?*

24. That which I have done already, in time paſt, is far from the Wiſdom, whereby I intended to have acted; and who can tell, when he once ſinks below himſelf, how much deeper and deeper he ſhall be plunged in ſin, till he cannot find his way out again?

25. *I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon* of things, *and to know the wickedneſs of folly, even of fooliſhneſs* and *madneſs:*

25. Notwithſtanding which I did not ceaſe my endeavours, but diligently looked every where, and viewed every Corner, even of my heart; making the moſt exquiſite ſearch after the ſureſt means to attain that Wiſdom and Vertue, which I deſired and labour-

ed for above all things; and to be ſetled, upon firm Grounds, in my holy reſolutions: for which end, I likewiſe endeavoured to underſtand, what is the very heighth of folly and wickedneſs; even that wickedneſs which beſots a mans mind, nay turns his brain; and not only infatuates him, but makes him act as if he were diſtracted.

t 26. And I found at laſt, that nothing ſo deſtroys a mans underſtanding, nothing leads him into ſo many dangerous errours, and makes him quite forget himſelf, as that filthy luſt which carries him to a Harlot; who brings him into ſo many grievous miſchiefs, that he had better dye than be acquainted with her: for ſhe is made up of wicked Arts and wilely devices; and doth nothing but contrive how to inſnare and intangle him, that approaches her;

26. *And I find more bitter than death the woman whoſe heart* is *ſnares and nets*, and *her hands* as *bands: whoſo pleaſeth God, ſhall eſcape from her, but the ſinner ſhall be taken by her.*

27. *Be-*

whom ſhe holds ſo faſt by her charms, that he remains her Priſoner for ever, without a wonderful Grace to deliver him: which he hath little reaſon to expect, when he conſiders, that it is commonly ſome other great offences againſt God, that betray him into theſe Snares; from which, he who approves himſelf ſincerely unto God, finds ſo much favour with Him, as to be preſerved.

27. *Behold, this have I found (ſaith the preacher)* counting *one by one, to find out the account:*

27. Behold then the reſult of my moſt ſerious thoughts, which I publickly proclaim to all, and would have it diligently obſerved; that, having diſtinctly conſidered all things, one by one, I find nothing ſo dangerous (and therefore nothing ſo much to be avoided by him, that would be ſtedfaſtly wiſe and good, v. 23.) as the converſation of Women; eſpecially thoſe that are of

a lewd inclination.

u 28. And where to meet with any of them, with whom it is ſafe to have Society, I am ſtill to ſeek, though very deſirous to find: for though here and there I have found a truly honeſt Man, among thoſe multitudes that attend upon me in my Court, yet I cannot ſay that among all my Acquaintance of the other Sex (and I have a great many, 1 *King.* XI. 1.) I have met with ſo much as one, that is what a Woman ſhould be; modeſt, plain-hearted, humble, ſincerely vertuous, without guile, hypocriſie and diſſimulation.

28. *Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found.*

x 29. Only obſerve this, that I do not herein accuſe (far be it from me) the Creator of the World; for I am aſſured of nothing more than this, That, as God made all other things very good in their ſeveral kinds ſo, he made both

29. *Lo, this onely have I found, that God hath made man upright; but they have ſought out many inventions.*

Men

Men and Women in perfect integrity; with a clear underſtanding to judge aright, and with an honeſt will, inclined to do accordingly; preſcribing them alſo no other Rule of life, but ſuch as was juſt and good: but they, affecting to be greater than God intended, and to have more liberty than He allowed, raiſed ſcruples and doubts, queſtions and diſputes about their Duty; inventing many ways to ſhift it off; and ſo depraved themſelves, by following their own vain fancies, and falſe reaſonings, rather than his bleſſed Will.

ANNOTATIONS.

2 *Among all the Maximes of true Wiſdom and Piety, which are to be learnt, for the ſettlement of our mind in peace and tranquillity, notwithſtanding the* vanity *that is in all things,* Solomon *recommends to us in the firſt place, the care of that, which men fooliſhly loſe; by minding nothing but heaping up Wealth, or pleaſing themſelves in a voluptuous life,* &c. *viz.* to acquire a good Name. *Which nothing but a vertuous uſe of all things, can beſtow upon us; and when we have it, will give us a ſingular delight at preſent, and embalm our memory when we are laid in our Graves.*

Which good Name (as Melanchthon *obſerves) conſiſts in* two *things: in the approbation of our own Conſciences judging aright; and in the approbation of other men, who alſo rightly judge. Both which are required by God; that we ſhould do right things, and that others ſhould approve of what is rightly done. Unto which they are bound, for* two *Reaſons; that the difference of Vertue and Vice may be made the more conſpicuous; and that others may be taught by Examples. He requires therefore that infamous perſons be caſt out of Society, and that they be honoured, whoſe manners are without infamy. Now ſince ſuch*

ſuch approbation is a Divine Ordinance, it is manifeſt we may deſire this Glory; and, by the ſame reaſon, that we muſt avoid all ſcandal, and take care that we may be commended.

Which Solomon *here compares to a precious Ointment, becauſe nothing was more grateful and refreſhing in thoſe Eaſtern Countries: and therefore uſed not only in Feaſts, but at other times, when they were weary or languiſhing; for comforting the brain, recreating the ſpirits, chearing the countenance, ſuppling the joints; and for other ſervices tending to health, as well as pleaſure. Which made Ointments to be held in the greateſt price and eſtimation; and to be mentioned among the Treaſures of Kings,* 2 King. XX. 13. XXXIX. Iſai. 2. *Suitable to this is that of* Pindar, A Bath of warm Water doth not ſo refreſh the tired Bones, as Glory. *And this of* Thucydides, *that* Honour is the nouriſhment and food of an old man; *who lives upon the reputation he hath gotten by worthy Deeds, which will make Death not unwelcome to him. So the latter part of this Verſe muſt be underſtood, with reference to a well-ſpent life; for otherways it would be only a diſcontented Saying, like that of the Heathen,* The beſt thing is not to be born, the next beſt to die preſently. *Unto which Doctrine (as* Melanchthon *well ſpeaks) the Church is a Stranger.*

I cannot well paſs over this Verſe, without obſerving,

obſerving, what all Interpreters note; an elegant Paranomaſia (*as they call it*) *that is, a near affinity both in the Letters and in the ſound, of theſe two Hebrew words* Schem *Name, and* Schemen *Oil, or Ointment: as there is afterward,* v. 5, 6. *between three other words,* Schir *a Song,* Sirim *Thorns, and* Sir *a Pot. Which being found alſo in ſeveral other parts of the Bible, it ſhows that ſuch alluſions are not unſeemly, nor ought to be cenſured as affectations; if they be ſparingly uſed, and wiſely, gravely and decently ſcattered in a Diſcourſe; not fulſomely, upon every occaſion, obtruded.*

b V. 2.] *Now the Wiſe man knowing that nothing ſtirs us up more powerfully to a religious life, than the frequent remembrance of our mortality (which alas! we are not willing to think of) he next adviſes him that would be happy, to embrace all occaſions that may put him in mind of it. The* Meditation of Death, *being, as was antiently ſaid,* the very Abridgment of all Philoſophy. *All the Precepts of Wiſdom, they thought, were comprized in this; and therefore no wonder* Solomon *not only begins with it, but preſſes it ſo largely as he doth in the following Verſes: to the end, that we may make our life not only a* Meditation, *but an* Exerciſe *of Death; which in the Chriſtian Language is called* Mortification. *In ſhort, the thoughts of Death will, without any other Teacher (if we keep it always in mind) inſtruct*

us

us in all thoſe Vertues, which will procure us a Good Name; ſome of which I have touched in the Paraphraſe. And the more healthful we are, the more we had need to charge our ſelves with the thoughts of it; becauſe that is apt to make us forget it. So I have taken chai, *not merely for* living; *but* lively, *vigorous, luſty and flouriſhing, as we tranſlate it truly* XXXVIII. Pſal. 19.

V. 3.] *In the Explication of this Verſe, I have touched upon another ſenſe of the firſt word of it,* כעס: *which ſignifies not only* ſorrow, *but anger or indignation alſo: by which ſome expound this Verſe. And underſtand thereby, either the anger of God afflicting men for ſin, or the angry reproofs that are given Sinners: which are better for them than proſperity, or to applaud and humour them in their folly. But this is mentioned v. 5. and therefore I take it not to be intended here.* c

The truth of the latter part of this Verſe is admirably explained by St. Paul *in the* 2 Corinth. VII. 11. *As for the Phraſe I ſhall only note, that* an ill look *is an exact Tranſlation into our Language, of the Hebrew Phraſe, which is here tranſlated* ſadneſs of the countenance. *Now a man may* look ill *not only by ſickneſs but, by reaſon of any other thing that afflicts him (as we find in the Caſe of* Nehemiah, II. 2.) *ſome of which I have expreſſed in the Paraphraſe*

V. 4.

d V. 4. heart] *the thoughts, affections, and delight.*

e V. 5. rebuke] *The word includes* roughneſs, *and ſeverity in it; and is oppoſed to the ſmooth flatteries of thoſe, that ſeduce to ſin. So I have underſtood* Song *(not excluding the common ſenſe of the word, which I have alſo expreſſed) for as the firſt part of Wiſdom, is for a man to be able to give good advice to himſelf and others; and the next part of it, to take ſuch advice when it is given: So it belongs to the firſt part, to ſee a mans own faults and reprove himſelf for them; and to the* ſecond, *to receive ſuch reproof willingly from others, and to abhor to be flattered and ſoothed, as if he had no faults at all.*

f V. 6.] *This compariſon between rebuke and flattery,* Corranus *thinks is continued alſo in this Verſe; upon which he paraphraſes in this manner:* As Thorns put under a Pot, and kindled, make ſuch a crackling, as if they would ſet the whole houſe on fire, and by their noiſe raiſe an expectation of the greateſt flame; but preſently end in ſmoke and vapours: ſo ſenſeleſs Flatterers make a great buzzing in mens ears, and blow up their minds, extolling them to Heaven with their Praiſes; but in truth make them not one whit the better, *&c. But I do not ſee how the word* laughter *can be well applied to this; and therefore I have omitted it, and only*

ly thought fit here to mention it.

V. 7.] *The connection of this Verſe with the preceding, is a little obſcure; unleſs we tranſlate it, as* Maldonate *doth (following* Munſter*)* A Wiſe man deſpiſeth calumny, and a mind that can be corrupted with Gifts: *Which is an excellent Admonition, and well ſuited to* Solomon's *purpoſe. But no Interpreters beſides them take the word* jeholel *in the ſignification of* deſpiſing *(except* Forſterus, *who takes it for making one deſpiſed, tranſlating it thus,* Calumny makes even a Wiſe man inglorious*) but rather in the ſenſe of* giving diſturbance, *or* making mad, *as we tranſlate it. Though a great many by* Oſchek *(which raiſes this diſturbance in a Wiſe man) underſtand that ſort of oppreſſion, which comes from calumny. Particularly* Melanchthon, *herein follows the* Vulgar; *ſhowing what a moſt peſtilent miſchief this is, in all Governments: whereby ſuch excellently deſerving perſons as* Palamedes, Ariſtides, Cimon, *and* Themiſtocles *were oppreſſed. The fountain of which Vice, is pride, envying the glory of others; and, that they may leſſen it, miſrepreſenting their counſels and actions: Which ſophiſtical depravation of other mens words, and deeds, is called* Calumny. g

But I have not confined the ſenſe to this; the Hebrew word Oſchek *ſignifying all ſorts of oppreſſions, as I have noted before, either*

by

by fraud or by force. And the eaſieſt ſenſe of the Verſe ſeems to me, that which I have expreſſed in the Paraphraſe; by connecting it with Ver. 5. as a reaſon why we ought to hearken even to the rebukes of the Wiſe; that we may acquire a good habit of mind, able to hold out againſt oppreſſion on the one hand, and bribery on the other: which none can do, who is not very vertuous.

And in this Expoſition I have taken Wiſe *as St.* Hierom *doth; not for one that is* perfect, *but for a* Proficient: *who hath not yet ſetled wiſe Principles in his mind.*

It is poſſible alſo that Solomon *may have reſpect to the oppreſſions which men generally indure, in a State ill-governed. Which raiſes a juſt indignation, and holy warmth of zeal in the beſt of men: but if care be not taken to repreſs the violence of that perturbation, which this is apt to give us, it may turn into fury; and make us behave our ſelves towards our Superiors, as men out of their Wits.*

h V. 8.] *I have connected this Verſe with the foregoing; though it may be taken alone by it ſelf. And the word* dabar, *ſignifying either* ſpeech *or thing, ſome (following the* Vulgar) *interpret this of the care that ought to be taken, in the* Epilogue *or cloſe of an Oration (as St.* Hierom *ſpeaks) rather than in the beginning or Preface to it; that, as we are wont to ſay, we may come off well, and leave a ſting*

a ſting in the minds of thoſe that hear it. But this is ſo wide from the Wiſe mans purpoſe, that I do not think fit to ſet down an excellent Diſcourſe of the Lord Bacon's, *upon this ſenſe of the words, Lib. VIII.* de Augm. Scient. Parab. 10.

And if we expound it of things, *it is but a dilute ſenſe to ſay, that* a thing perfected is better than a thing begun. *Others therefore take it to be the ſame with that,* Finis coronat Opus: *which is true, but doth not complete the ſenſe; unleſs we underſtand it in this manner; that* the Concluſion of all things is to be expected, before we judge of them. *For whilſt they are growing and coming on, they appear with a quite different face, from what they have, when they are gone and ſhall be no more.*

In the latter part of the Verſe patient in ſpirit, *is properly one that is long before he grow angry, or fall into any paſſion; who is oppoſed to* proud in ſpirit, *becauſe it is* high-mindedneſs *(as the word ſignifies) which makes mens paſſion riſe and ſwell haſtily. It may have relation to the former part, and be expounded in this manner:* A patient man and ſlow to anger diſpatches buſineſs better, than a proud, huffing and bluſtering Spirit: whoſe paſſion ſo diſorders his mind, and indiſpoſes it for the management of Affairs, that he ſeldom brings them to a good iſſue.

Or

Or thus, A proud man is a Boutefeau, who begins the fray: but the patient in ſpirit is the man that muſt end it (if ever it be well ended) and that is much the better work, and the greater honour to him, who is employed in it, and effects it.

Or, which is ſtill clearer, we ought to attend to the end of a thing with patience; becauſe it cannot be known what it will prove, nor whither it tends, in the beginning: and we ſhould be the more prone to be patient in ſpirit, if we would expect the iſſue of every thing. Thus Corranus *paraphraſes upon the words moſt excellently; but a little too long.* It is no ſmall part of Wiſdom, to judge of things, and of buſineſs propoſed to us, ſlowly and maturely, *&c.* for we ſee frequently that inconſiderate men, finding a thing very hard and difficult in the beginning, and never thinking how profitable and pleaſant the iſſue may prove, immediately deſpond; and out of an impatience, ſhall I ſay, or raſhneſs of mind, deſiſt from the moſt excellent Enterprizes; and many times betake themſelves to worſe. From which raſhneſs, and inconſtancy he will be very far removed, who indued with Divine Wiſdom, waits for the deſired and happy Concluſion of his Affairs. And unto this nothing contributes more, than a ſlow, conſtant and patient mind, that can endure

endure labour and pains: which ſtedfaſtly and quietly conſidering how fruitful the end may be which he affects, will not ſuffer himſelf, by any difficulty, trouble or wearineſs which he meets withal in the beginning, to be drawn from his purpoſe. Far different from thoſe, who out of a proud, arrogant humour, think it is baſeneſs, and unbecoming a gallant man, to attend upon the ſlow and leiſurely progreſſes of things, and to expect their events.

Thus he; which ſenſe I have not neglected in my Paraphraſe; but comprized it, among the reſt; and it is thus, in part, expreſſed more briefly by a wiſe and good man in that Age; when he told his Friend (who was undone becauſe he would not mind it) that he was like an unskilful Player at Tennis, ever running after the Ball; whereas an expert Player, will ſtand ſtill to obſerve and diſcern, where the Ball will light, or where it will rebound; and there with ſmall travel will let it fall on his Racket, or on his hand.

V. 9, 10.] *Theſe two Verſes depend on the foregoing; ſhowing that* anger *is inconſiſtent with Wiſdom; and ſo is* murmuring *and repining at the hardſhip we meet withal in evil times. And therefore, as the ſame* Corranus *well gloſſes*, let us not throw the cauſes of our anger upon the times; *but blame our*

ſelves, who at all times, if we want meekneſs of Wiſdom, *ſhall grow angry upon the moſt frivolous occaſions: and not only let looſe the Reins of our anger, but of all other Vices.*

But I think this Advice, v. 10. *is not merely to be reſtrained to this, but extended unto all ſorts of diſcontent, which are apt to make us complain of our preſent condition; and ſo to admire what is paſt, as not to mind what is preſent: as if they had nothing but what was good, who lived before us; and we nothing but what is naught, in theſe days. Whereas, they complained juſt as we do now; and that of* Thucydides *was true then, as it ever will be,* ἀεὶ τὸ παρὸν βαρύ· the preſent is always burthenſome. *Becauſe, as* Melanchthon *obſerves, we have a feeling ſenſe of preſent incommodities; but know what was heretofore only by report: and ſo we praiſe thoſe antient times, but do not like our own; which may be as good. This we are ſure of, that* all times have their troubles: *and it is the part of a wiſe and good man, to bear them, and not to increaſe them by a fooliſh Cure. According to that Saying,* μὴ τὸ κακὸν ἰῷ κακῷ: let not one evil be remedied by another. *And that of* Pythagoras, ὧν ἂν μοίραν ἔχῃς, φέρε, μηδ' ἀγανάκτει: What portion of things fall to thy ſhare, take it; and do not grumble, nor be vexed at it. *And remember, as* Corranus *gloſſes again, that* a truly wiſe man is never

ver ſo tranſported with admiration of antient times, as to deſpiſe the preſent; crying out thoſe were the Golden, theſe the Iron Ages: nor will he ſolicitouſly enquire into the cauſes of what was then and what is now; when this is certain, that Vertue is the only cauſe of happineſs, and Vice of infelicity; which, in what time ſoever we fall, always produce the ſame effect. *And to imagine that the antient times had no evil in them, and ours no good, is the conceit of man that judges inconſiderately. For our eyes ought not to be ſo fixed upon the preſent calamities of our days, as blindly to overlook all the good: nor is the antient felicity to be ſo admired, as not to remember, that they alſo conflicted with many Tempeſts, and perhaps greater than we, as their frequent complaints of their times do abundantly teſtifie. He therefore that is wiſe and fears God, will make account (as the truth is) that it is in our own choice, by his Grace, whether the times ſhall be good or bad: for if he live well, they cannot be bad to him; as on the contrary, they cannot be good, if he live wickedly.*

I am the longer in theſe Obſervations, becauſe they are things of mighty moment: but moſt of the reſt I ſhall contract, as much as is poſſible.

V. 11.] *Moſt take this Verſe, as denoting their happineſs, who have Riches, as well as* k

Wiſdom; *which commonly is deſpiſed without* Wealth. *But the words may bear another conſtruction (which I have not neglected, becauſe it agrees well with what follows) that* Wiſdom is equal to an Inheritance; nay, much to be preferred before it. *For they may be thus tranſlated,* Both Wiſdom and an Inheritance are profitable for men, in this World; but eſpecially Wiſdom. *Or, as* Maldonate *renders the laſt Clauſe,* Et Reſiduum eſt videntibus Solem, *and there is a remainder to thoſe that ſee the Sun. That is, when all things in this World fail us, the fruits of Wiſdom only remain with us.*

l V. 12.] *This is further explained in this Verſe: Where it will be needleſs to do more than barely obſerve, that the word we render* defence *is* ſhadow *in the Hebrew; which in their Language ſignifies protection, and comfort,* XIX. Gen. 8. For this cauſe, they come under the ſhadow of my Roof; *i. e. that they might be ſecure from violence.* XIV. Numb. 9. Their ſhadow (*i. e. protection*) is departed from them.

m V. 13, 14.] *Here follows an admirable Advice, to comply with our preſent condition, and ſuit our mind unto it: Becauſe we cannot bring things to the bent of our own mind, and therefore had better ſtudy to conform our mind to our condition, whatſoever it be; whether proſperity or adverſity. Into which the Divine*

Divine Wiſdom hath divided our life, and ſo proportioned them one to the other; that none can juſtly find fault with his Divine diſpoſal; nor, all things conſidered, tell how to mend them, and order them better.

So I have underſtood the laſt Clauſe of v. 14. *in which is the only difficulty:* find nothing after him. *Which Words (*after him*) ſome refer unto God, and make the ſenſe to be, that* after Him *(or beſide Him)* a man ſhall find nothing certain: *and therefore it is beſt to depend upon Him alone. Which I have not taken notice of in the Paraphraſe, and therefore mention here. Others refer* after him *unto man; and that* two *ways (which it may be fit juſt to ſet down) Some tranſlate it thus,* For this end, that man may find out none of thoſe things; which ſhall befal him hereafter: *and ſo, being perfectly ignorant of what is to come, neither preſume in proſperity, nor deſpair in adverſity. Others thus (which is* Maldonate's *Gloſs)* that man loſing in time of adverſity, what he had gotten in proſperity, might not adhere too much to the things of this World. Melanchthon *alone interprets* find nothing, *in this ſenſe,* that he might not betake himſelf unto unallowed courſes: *but in proſperity keep himſelf within the Bounds of his vocation, and not be carried beyond it by vain curioſity; and in adverſity expect the help of God, in the uſe of*

ſuch remedies as he hath ordained.

n V. 15.] *This Verſe may be either joined with the precedent, or with the following: I have connected it with both, in my Paraphraſe upon it, and v.* 16. *where I have attended to the Scope of the Wiſe man in this Chapter; and accordingly interpreted that and the* 17th *Verſe; which will admit of ſeveral other Expoſitions.*

They are commonly expounded of Publick Juſtice; which ought to be, neither too rigid, nor too remiſs and negligent. Inſomuch that Melanƈthon's *words are,* non dubium eſt; *there is no doubt he ſpeaks of Political Juſtice, which governs the things of this life: and conſiſts in a mean, between cruelty and negligence. Too much ſeverity becomes cruelty; as it was in* Aurelian: *and too much indulgence confirms men in wickedneſs; as it was in the days of* Arcadius. *A good Governour, like* Auguſtus, *takes a middle courſe; and doth not ſeek that middle with too much ſubtilty: but rather, as in God, lets mercy prevail over judgment. The like admonition, ſaith he, is ſubjoined about Wiſdom: for, as too much ſeverity becomes cruelty ſo, too much Wiſdom, that is ſubtilty, becomes cavilling ſophiſtry, and cheating. And thus he interprets ver.* 17. *that a Magiſtrate ſhould not tolerate enormous Vices.*

Doƈtor Hammond *alone, as far as I have read,*

read, makes the 16th *Verſe,* Be not righteous overmuch, *&c. to be the Objection of a Worldling; who takes that for exceſs of Duty, which brings any damage, or worldly deſtruction upon him. Which is anſwered, ſaith he, in v.* 17. Be not wicked over much, *&c. that is, the fears, and from thence the prudential (but oftentimes very impious) practices of the Worldling, are the more probable Path, to the moſt haſty ruines.* Vid. *Anſw. to* Cawdry, *Chap.* 2. *Sect.* 2.

But this is not coherent, in my Opinion, with the reſt of the Chapter; and therefore I have followed rather the Opinion of Gregory Nazianzen: *who interprets it of heat and zeal, more than needs, without reaſon and diſcretion: Which, as it makes all the Schiſms in the World, ſo produces a great many other evils. And the ſame paſſion, ſaith he, is both about righteouſneſs, and about Wiſdom:* Θερμότης περὶ πρᾶξιν καὶ λόγον, ἔξω τοῦ καλοῦ, &c. vid. *Orat.* XXVI. *p.* 446.

I ſhall omit other Interpretations (which are collected by del Rio; *and more copiouſly by* Hackſpan *Lib.* 2. Miſcellan. *c.* 1.) *and mention only that of* Grotius: *who expounds it of a vain affectation of Juſtice and Wiſdom. Which Interpretation is in part followed by the Lord* Bacon *L. VIII.* de Augment. Scient. *C.* 2. *Parab.* 31.) *whoſe Diſcourſe upon the Words, I ſhall not ſend the Reader to ſeek,*

but ſet it down intirely; becauſe it is very uſeful. "*There are times, ſaith* Tacitus, *where-*
"*in great Vertues are expoſed to certain ruin.*
"*And this fate befals men eminent for Cou-*
"*rage, or Juſtice; ſometime ſuddenly, ſome-*
"*time foreſeen afar off. But if* Prudence *be*
"*alſo added to their other accompliſhments;*
"*that is, if they be wary and watchful over*
"*their own ſafety; then they gain thus much,*
"*that their ſudden deſtruction proceeds from*
"*counſels altogether hidden and obſcure; by*
"*which both envy may be avoided, and their*
"*ruine fall upon them unprovided. As for*
"*that* nimium (overmuch) *which is ſet*
"*down in the* Parable *(ſince they are not the*
"*words of ſome* Periander, *but of* Solomon,
"*who now and then notes the evils in mens*
"*life, but never commands them) it is to be*
"*underſtood, not of Vertue it ſelf (in which*
"*there is no* nimium) *but of a vain and in-*
"*vidious affectation, and oſtentation thereof.*

"*A Point ſomething reſembling this, the*
"*ſame* Tacitus *intimates in a Paſſage touch-*
"*ing* Lepidus; *ſetting it down as a Miracle,*
"*that he had never been the Author of any*
"*ſervile Sentence, and yet remained ſafe in*
"*ſuch cruel times.* This thought, *ſaith he,* often comes into my mind; whether theſe things be governed by Fate; or whether it lies alſo in our own power, to ſteer an even courſe, free both from danger and from indignity,

indignity, between deformed flattery, and abrupt and ſullen contumacy.

V. 17.] *There are thoſe, who by* al tirſha *underſtand not*, Be not too wicked; *but*, Be not too buſie; *make not too great a ſtir, and buſtle about the things of this World (eſpecially in dangerous times) do not deſtroy thy ſelf, by too much toil and labour; or by too much ſtirring, when it is better to be quiet and ſit ſtill. Of which I have taken no notice in the* Paraphraſe; *and therefore mention it here. For though the word be not uſed commonly in this ſenſe, yet it is its original ſignification. And the Advice of the Son of* Syrach *is ſomething to this purpoſe,* VII. Ecclus 6, 7. o

V. 18, 19.] *The foregoing Advice He looks upon as ſo uſeful, that he preſſes it further here, ver.* 18. *and promiſes more ſecurity from ſuch a religious prudence, as teaches us moderation, and yet keeps us ſtrict to our Duty; than from the greateſt Armies that men raiſe for their defence, ver.* 19. p

For (as Melancthon *obſerves)* Alex. Pheræus *was ſlain by his Wife, and his Brethren; though he lay in an high Tower, well gariſon'd, to which none could aſcend but by Ladders. And the Father of* Alexander *was ſlain in the midſt of a publick Pomp, his Princes and his Guards looking on; as* Julius Cæſar *alſo was in the Senate.*

Ten

Ten mighty men] *every one knows is, in Scripture-Phraſe, as much as* many *mighty men. And ſo* Bochartus *interprets that difficult place,* XI. Numb. 31. *where, ſpeaking of the vaſt quantity of Quails that came into the Camp,* Moſes *ſaith, he that gathered leaſt, gathered* ten *homers; that is, ſaith the forenamed Writer,* many *heaps: for ſo he thinks* homer *ſhould be there tranſlated, as it is in ſome other places, L. I.* de ſacris Animal. *Cap. XV. p.* 106. *Part.* 2.

¶ V. 20.] *Here he ſeems to limit what he had ſaid before, with this exception: that* no man can be always ſo wiſe, and cautious, as never to offend. *Which* Melanchthon *truly calls,* Politica ſententia: *and refers to lapſes in Government; like that of* Joſiah; *who was a very good Prince, but periſhed by engaging raſhly in an unneceſſary War. And therefore the Character of a Governour, as well as of a man, muſt be fetcht from the conſtant ſtrain and bent of his actions; and not from particular facts. For he is a good Governour that always intends to do right, though he ſometimes miſcarry (as* David *and the forenamed* Joſiah) *and he is an ill Governour, who hath no ſuch deſign, but quite contrary; though ſometime he do well, as* Cambyſes. *The difference therefore muſt be taken from their perpetual will and inclination.*

There are thoſe who connect this Verſe, with the

the next rather than the foregoing: but I have referred it to both, and not unfitly I think; as may be ſeen in the Paraphraſe upon v. 21.

V. 21.] *Which the Lord* Bacon (*L. VIII. C.* 2. *Parab.* 4.) *refers principally to vain curioſity; and thus diſcourſes upon it.* "*It is a* "*matter almoſt beyond belief, what diſturbance* "*is created by unprofitable curioſity, about thoſe* "*things that concern our perſonal intereſt:* "*That is, when we make a too ſcrupulous in-* "*quiry after ſuch Secrets, which once diſclo-* "*ſed and found out, do but cauſe diſquiet of* "*mind; and nothing conduce to the advan-* "*cing of our deſigns. For* firſt *there follows* "vexation and diſquiet of mind: *humane* "*Affairs being ſo full of treachery and ingrati-* "*tude, that if there could be procured a Ma-* "*gical Glaſs, in which we might behold the ha-* "*treds, and whatſoever malicious contrivan-* "*ces are any where raiſed up againſt us, it* "*would be better for us, if ſuch a Glaſs were* "*forthwith thrown away and broken in pieces.* "*For things of this nature, are like the mur-* "*mures of the leaves of Trees, which in a ſhort* "*time vaniſh.* Secondly, This curioſity "loads the mind too much with ſuſpicions, "*and ungrounded jealouſies: which is the moſt* "*capital Enemy to counſels; and renders them* "*inconſtant and involved.* Thirdly, *The* "*ſame curioſity doth ſometime* fix thoſe evils "which otherways of themſelves would "paſs

"pass by us and fly away. *For it is a dan-*
"*gerous thing to irritate the consciences of*
"*men; who, if they think themselves to lye*
"*undiscovered, are easily changed for the bet-*
"*ter; but, if they perceive themselves to be*
"*detected, drive out one mischief by another.*
"*And therefore it was deservedly esteemed the*
"*highest Wisdom in* Pompey the Great;
"*that he instantly burnt all* Sertorius's *Pa-*
"*pers, unperused by himself, or suffered to be*
"*seen by others.*

Some take this Verse to speak of those, who willingly lend their ears to Informers and Detractors; who will bring them what is said abroad, whether true or false. And therefore, saith Solomon, *since there is no man but who offends sometimes, not thou thy self excepted, do not hearken unto those who reckon up other mens faults; lest thou hear thy own, from those that are of thy Family. Thus* Maldonate.

f V. 23.] *Here he seems to resume his Discourse, in the beginning of the Book, concerning the shortness of humane understanding; and the difficulty of finding the truth and the reason of things. But no account can be given, why he thus starts from his Subject, on a sudden, without any coherence. And therefore I have endeavoured to give another account of this, and the following Verse: Which I have so interpreted, that they may be knit to the foregoing.*

foregoing. I cannot ſay that herein I have followed any Guide, but my own Judgment: which led me to think this to be a continued Diſcourſe. But they that diſlike my connection, muſt reſt ſatisfied (as far as I can ſee) with that of Corranus *(which hath more colour for it, than any other) who takes this Verſe to be a Preface to what the Wiſe man had to add concerning the ſubtil Arts of Women to draw men in, if they be not exceeding cautious. Their wits being ſo verſatile, their cunning ſo ſly, and their allurements ſo many, that he profeſſes he found them inexplicable; though he had ſpared no pains to penetrate into them. This he makes the ſenſe of ver.* 23, 24, 25.

V. 26.] *And then, in this Verſe,* Solomon *gives an account of the danger they are in; who ſuffer themſelves to be inſnared by the Arts of naughty Women (who are ſo numerous, that he adviſes him, who would be good, to be very cautious how he enters into familiarity with that Sex) who have brought ſore calamities upon the greateſt men; ſuch as* Samſon, David *and* Paris, *and many other beſides* Solomon *himſelf. The next Verſe I have made to relate to that.* t

The two words we tranſlate ſnares *and* nets *(to which he compares her* heart *i. e. her invention, devices,* &c.) *both ſignifie* nets. *Only the former ſignifies the Nets of* Hunters; *the latter,*

latter, the Nets (or Draggs *rather) of* Fiſhermen (XXVI. Ezek. 5.) *as the LXX. diſtinguiſh them. The former indeed is applied alſo to* Fiſhes, *in this Book,* IX. 11. *and therefore the truer difference perhaps is, that the former ſignifies* finer, *the latter* courſer, *but ſtronger* Nets: *ſuch as cannot be broken, but will certainly deſtroy; as the* Root, *from whence* Cherem *comes, denotes. Both theſe words are in the* Plural *Number to denote, the vaſt multitudes that they catch; and the innumerable ways they have to entangle them, and hold them faſt.*

u V. 28.] Gregory Thaumaturgus *interprets this Verſe altogether of their chaſtity; after this manner*: I have found a chaſte man, but never a chaſte woman: *And, indeed, of that he is ſpeaking, which makes this ſenſe not unreaſonable: though I have not ſo reſtrained it, nor do I think this is to be lookt upon as the true Character of Women, in General, in all Ages, and Countries; but of ſuch only as* Solomon *was acquainted withal; and of thoſe in that, and the neighbouring Nations; eſpecially of Women there excelling in beauty, which commonly betrayed them to their ruine, and to the ruine of others; without an extraordinary Grace to preſerve them.*

x V. 29.] *In the beginning of this Verſe,* Melanchthon *thinks,* Solomon *ſpeaks not of the firſt creation of man, but of the Rule of*

mens

mens actions, which God propoſed to them: The ſenſe being, as if he had ſaid, God inſtituted a good Order how men ſhould behave themſelves in all things; but they contrive how to go beyond their Bounds. *As* David, *for inſtance, had many Wives of great beauty; but he would not be content without another mans.* Antony *had a great power, but he would be a Monarch: which is the fault of many other Great Men.*

This I have not altogether neglected; and alſo taken notice of de Dieu's *Interpretation of the laſt words of the Verſe,* Men ſought out the thoughts of the great or mighty: *taking* Rabbim *for* Magnates. *That is, not contented with his own condition,* he affected to be like the Angels, nay like God.

Maimonides *refers it to the evils and miſeries man draws upon himſelf, here in this World: underſtanding by* cheſchbonoth (inventions) *mans fooliſh reaſonings, whereby he precipitates himſelf, into all the evils he endures.* "*For he thinks he wants this and that,* "*when he doth not: and he thinks this and* "*the other thing makes him miſerable, which* "*hath no hand in it. But we may ſay as* Ma-"lachi *doth* (I. 9.) this hath been by means "of your own ſelves; *and as this Wiſe man* "*elſewhere* (Prov. XIX. 3.) The fooliſh-"neſs of man perverteth his way; and his "heart fretteth againſt the Lord. More

Novochim,

Nevochim, *Pars III. Cap.* 12.

The common Editions of the LXX. may be corrected out of Epiphanius *Hæres. XLIX. who quotes this Verse thus*----Θεὸς συνητὸν ἄνθρωπον *(in the common Editions, even in the Polyglott Bible, it is* σὺν τὸ ἄνθρωπον, *most absurdly)* ἐποίησε εὐθῆ· αὐτοί δὲ ἐζήτησαν πολλὰς ἑαυτοῖς ὁδούς. *According to which I have, partly, framed my Paraphrase, taking* συνητὸν *to refer to the Understanding, and* εὐθῆ *to the Will: But I have attended also to the common reading, in the latter end of the Verse; which is, not* ὁδοὺς *but,* λογισμούς.

CHAP.

CHAP. VIII.

ARGUMENT.

In this Chapter the Wiſe man purſues the deſign of the former. Wherein he having given ſeveral Advices, as a proper remedy for the vanity and trouble we find in all things (the principal of which are ſeriouſneſs, mindfulneſs of our mortality, integrity, meekneſs, patience, prudence, *in not exaſperating men when we can avoid it*, caution in converſation with Women*) he now adds ſeveral other of no leſs moment; which have reſpect not only to private, but alſo to publick perſons. And they amount to this (that I may give as ſhort a Summary as I can of the Chapter) to ſhow how happy we all ſhould be, if both Subjects, and Princes alſo would be adviſed and conſiderate. But if they be not, good men ſhould make themſelves leſs miſerable, by not being either too much diſturbed at it, or giving any publick diſturbance; much leſs by disbelieving* Providence, *though they do not ſee the World governed, as they would have it, to the encouragement of the good, and the puniſhment of the bad: but to enjoy what they can honeſtly, in the preſent condition wherein they are: and be contented and*

ſubmit to the Divine Government (though we do not underſtand it) when any alteration comes: and not add this affliction unto all the reſt, anxiouſly to enquire into thoſe things, of which we are not able to give an account.

a 1. THere is no man ſo happy, as he that is wiſe enough to underſtand, and to live by theſe Rules: But let that man remember alſo, that as true Wiſdom gives the greateſt comfort, confidence and courage to himſelf, ſo it is apt to make him kind and gentle unto others; And therefore let no man pretend unto it, unleſs it diſpoſe him unto ſuch Vertues: For the deeper inſight he hath into men, and buſineſs, and things, and the better able he is to ſolve all doubts and difficult Caſes, and thereby ſatisfie both himſelf and other men; the more friendly, courteous and affable ſhould he be to

1. WHO is *as the wiſe* man? *and who knoweth the interpretation of a thing? a mans wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed.*

2. *I* coun-

all; and the more humble, meek and gentle alſo: Which is far more Majeſtical, and will gain him greater reverence, than auſterity, ſurlineſs, and pride.

2. *I* counſel thee *to keep the kings commandment, and* that *in regard of the oath of God.*

2. And let no man think I have reſpect merely to my ſelf, in what follows, becauſe I am a King; but look upon this as a principal Point of Wiſdom, both for his own, and for the publick ſafety; to live in dutiful Obedience to the Kings Edicts, and Commands, which do not thwart the Laws of God: and that, not merely for fear of his diſpleaſure, and the penalty of the Law, if it be broken or neglected; but out of reſpect to God, whoſe Miniſter he is; and whom his Subjects called to witneſs unto the ſincerity of their hearts, when they ſwore true faith and allegiance to him. b

3. *Be not haſty*

3. Let not thy paſſion c

tranſport thee to ſhow the leaſt diſreſpect to him, much leſs to refuſe his Commands unmannerly, or to do any thing that may throw thee out of his favour; but, if thou haſt offended him, let thy next care be not to perſiſt obſtinately in thy errour, but to humble thy ſelf and beg his pardon: not imagining thou canſt flee ſo faſt from his anger that it ſhall not reach thee; for his power is ſo large, that it will, one time or other, lay hold on thee and puniſh thee.

to go out of his ſight: ſtand not in an evil thing, for he doeth whatſoever pleaſeth him.

d 4. For the Kings Commands are backt with Power; ſo that, if he give Sentence againſt thee, his Officers are ready to do Execution immediately: never examining whether it be right or wrong; but holding themſelves obliged to do as he bids them. And indeed who may queſtion him, or call him to an account, that hath no

4. *Where the word of a king* is, there is *power: and who may ſay unto him, What doeſt thou?*

5. *Whoſo*

Superior? Or who can controul him, that hath all the power of the Kingdom in his hands?

5. Whoſo keepeth the commandment ſhall feel no evil thing: and a wiſe mans heart diſcerneth both time and judgment.

5. Therefore, not only for Conſcience ſake but, for thy own ſafety and ſecurity yield obedience to the Kings Commandment; for ſo thou ſhalt avoid the trouble both of thy mind and of thy body: And if thou pretendeſt to Wiſdom, ſhow it, not in oppoſing him and contending with him but, in a prudent declining what thou canſt not honeſtly do; and in obſerving and taking the fitteſt Seaſon, and in the moſt inoffenſive and winning manner, to inſinuate good advice, when the King commits an errour.

6. ¶ Becauſe to every purpoſe there is time, and judgment; therefore the miſery of man is great upon him.

6. For want of which ſort of prudence men ſuffer very much: becauſe there is a certain ſeaſon for, and a certain manner of, doing every thing; which if it be not under-

ſtood (and it requires no ſmall pains to be able to diſcern it) or not embraced, it is not only impoſſible to be done, but many and great inconveniences inſue upon that overſight, or neglect.

g 7. For no man can be ſure that the like opportunity will return again: future things being ſo much in the dark, that neither he, nor any one elſe can inform him what ſhall be hereafter; or when that will come, which in the courſe of things may probably be expected.

7. For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

h 8. But let no Prince, though never ſo great, preſume hereupon to abuſe his Power to Tyranny, becauſe he hath no Superior to controul him; but remember theſe things following. *Firſt*, that though he command over mens bodies, yet he hath no dominion over their minds and ſpirits; nor can he

8. There is *no man that hath power over the ſpirit to retain the ſpirit*; *neither* hath he *power in the day of death*: *and* there is *no diſcharge in* that *war*, *neither ſhall wickedneß deliver thoſe that are given to it.*

9. *All*

hinder them from thinking what they pleaſe, no more than he can the Wind, from blowing where it liſteth: and *next*, that he cannot command them long; for Death will come, and irreſiſtibly ſeize on him, as well as on the meaneſt man: nay, he cannot rule the Chances of War, nor promiſe himſelf certain Victory in the day of Battel: or if he have had a great while good ſucceſs, yet neither his policy, nor his power, ſhall be able always to defend him from the vengeance that will be taken, of the injuſtice, cruelty, and impiety which he exerciſes in his Government.

9. *All this have I ſeen, and applied my heart unto every work that is done under the ſun:* there is *a time wherein one man ruleth over another to his own hurt.*

9. There is no reaſon therefore to be ſo much as ambitious of great power; for in the view I have taken of all manner of things in this World, which I have weighed alſo and conſidered duly, I have obſerved that ſometime unli-

mited power breaks it ſelf in pieces: and the Dominion to which a man is promoted, ends in his own ruine, as well as theirs whom he pillages and tyrannically governs.

k 10. And, among other things, I alſo obſerved ſuch wicked men carried to their Graves, who had been honoured as gods, while they lived, becauſe they were God's Miniſters, and ſate in the Judgment-Seat, in that very place where He himſelf is preſent; but were no ſooner gone, but they were forgotten, in that very City where they had enjoyed ſuch high Authority: ſo vain is the Pomp wherein Great Men live, and wherein they are buried; which vaniſhes together with them, and, if they were not good in their place, is no more remembred.

10. *And ſo I ſaw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had ſo done: this is alſo vanity.*

l 11. But theſe Obſervations move not vain men,

11. *Becauſe ſentence* againſt *an evil*

evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil.

who look no further than their preſent proſperity. For though God hath pronounced a dreadful doom againſt all wicked men, and eſpecially thoſe that abuſe their Power unto tyranny over others; yet becauſe execution is not preſently done upon them, but they live in all earthly ſplendor, both they, and others alſo, by their example, grow more audaciouſly preſumptuous in their wickedneſs; and think of nothing but doing miſchief, by rapine, and all manner of iniquity in the World.

12. ¶ *Though a ſinner do evil an hundred times, and his* days *be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him:*

12. Not conſidering or believing this, which I am aſſured of, as an undoubted truth, that though ſuch a powerful Sinner commit innumerable ſpoils upon his poor Subjects, and no harm befal him a long time; yet, as God will make thoſe good men an amends whoſe reverence to his Majeſty makes them chuſe m

chuſe rather to ſuffer than to ſin; and, notwithſtanding all their oppreſſions, maintain their integrity, and continue in awful obedience unto Him, and unto their Governours:

13. So He will take a time to puniſh that impious Tyrant; becauſe he deſpiſes God and his Providence, and fears not his Divine vengeance: Nor are we without Examples of ſuch men, who have haſtned their own ruine; and by their violence ſhortned their Reign; and vaniſhed away ſuddenly, like a ſhadow.

13. *But it ſhall not be well with the wicked, neither ſhall he prolong* his *days*, wch are *as a ſhadow; becauſe he feareth not before God.*

14. Such Examples, indeed, do not deter them from Wickedneſs, becauſe they ſee Inſtances on the other ſide (which is an afflicting conſideration) that vertuous men ſometimes fall into ſuch miſeries, as the wicked rather deſerve to ſuffer; and, on the contrary, thoſe impious men

14. *There is a vanity which is done upon the earth, that there be juſt* men *unto whom it happeneth according to the work of the wicked: again, there be wicked* men *to whom it happeneth according to the work of the*

the righteous: I ſaid, that this alſo is *vanity.*

enjoy all the proſperity, which, one would think, belongs only to the righteous: This, I have acknowledged already, is the lamentable condition of things, and a great part of the trouble of this World; to which I have given the beſt ſatisfaction I could, III. 17. V. 8.

15. *Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat, and to drink, and to be merry: for that ſhall abide with him of his labour, the days of his life, which God giveth him under the ſun.*

15. And muſt again commend that advice wherewith I concluded one of theſe Diſcourſes (III. 22.) that this ought neither to diſcourage a man in vertuous proceedings, nor make him careful and ſolicitous about events; but only move him, in the fear of God (of which I juſt now ſpake, v. 11.) to be merry whilſt he may: For there is nothing better, than ſoberly and freely to enjoy the preſent good things, which the bounty of God beſtows upon us; with thankfulneſs to Him, and charity to others:

o

thers: For when a man, by his pains and labour, hath gotten a great Eſtate, this is all that he can call his; God having only lent him what he hath, for his preſent uſe, while he tarries here in this life; and then he muſt reſign it unto others, and give an account, how he hath uſed it, unto Him.

o 16. In this therefore reſt ſatisfied, and do not trouble thy ſelf with curious inquiries, Why things are adminiſtred, with ſuch inequality, as is beforementioned: for I have travelled, as much as any Body, in that diſquiſition, and, with great application of mind, have made a moſt diligent ſearch into the cauſes and reaſons, of the whole management of affairs here in this World (my mind being one of thoſe, that is as eager and greedy of Knowledge, as others are of Riches; for

16. ¶ *When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: (for alſo* there is that *neither day nor night ſeeth ſleep with his eyes)*

17. *Then*

which they toil all day, and take little reſt in the night.)

17. *Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe tho' a man labour to ſeek it out, yet he ſhall not find it; yea further, tho' a wiſe man think to know it, yet he ſhall not be able to find it.*

17. But this was all the ſatisfaction at which I could arrive, That the Providence of God, without all doubt, governs every thing in this World; but why He ſuffers the wicked to proſper, and the vertuous to be oppreſſed by them; why He doth ſometime ſpeedily cut off a wicked Tyrant, and ſometime defer the execution ſo long, that he lives to do a World of miſchief, and yet goes perhaps to his Grave in peace (v. 10.) it is impoſſible to give a full account: For there is little or nothing that any man can know of the ſecrets of his counſels, or indeed of any other of his Works; which are inſcrutable by us, though a man take never ſo much pains to find them out; nay, though the wiſeſt man in the World

World make it his conſtant buſineſs, he will be ſtill forced to confeſs his ignorance; and the heighth of his knowledge will be to know, that God's ways are paſt finding out.

ANNOTATIONS.

a Verſe 1.] *To the Advices he had given in the foregoing Chapter, he now adds ſome new ones; the firſt of which is this; that* the Wiſdom which will make us happy in this World, muſt not make us moroſe and ſupercilious, ſevere and rigorous; but kind and benign, gentle and eaſie. *And the more we know, the more humble we ought to be: and, by the very cheerfulneſs and pleaſantneſs of our countenance, invite others to us; and not, by our frowning, forbid them, or make them afraid to approach us.*

This I take to be the meaning of the firſt *Verſe; in my Paraphraſe upon which, I have had reſpect to ſeveral acceptations of the ſeveral Words, which it will be too long here to give an account of. They that will conſult Interpreters will find how they vary; and therefore I ſhall only mention the Expoſition of* Melanchon *upon the latter part of the Verſe* (*which*

(which is not commonly known) which, following the LXX, he thus tranſlates: Wiſdom is the light of a mans countenance; but a pertinacious *(or impudent, obſtinate)* perſon is worthy of hatred. *Which he explains in this manner, that Wiſdom which can judge aright, when ſeverity is profitable, or when lenity will do beſt, when it is fit to make War, when to be quiet; brings a man great gladneſs; but a pertinacious perſon, who is ſtiff and obſtinate in his Opinion; and will not hearken to thoſe that give him good counſel, but follows the motions of his own anger and obeys his paſſions, deſtroys himſelf and others. As the pertinacious humour, for inſtance, of* Pericles *and* Demoſthenes *was moſt pernicious unto all* Greece.

V. 2] *This pertinacious humour ſhows it* b
ſelf oft-times, in oppoſing the Soveraign Authority: whereby men create to themſelves and others, great troubles in this World. And therefore Solomon *adviſes men in the next place (deſiring them not to diſlike the counſel becauſe a King gives it) to live in dutiful ſubjection to their Prince; as a ſingular means of leading a happy life. For it is hard to ſay, whether the Prudence and Juſtice of a Soveraign, in ruling well; or the humble and peaceable ſpirit of the people in complying with the eſtabliſhed Orders; contribute moſt to the publick Welfare. Certain it is, that it is much*

ſafer

ſafer and eaſier (as well as more honeſt) to ſubmit and be quiet, than to contend and unſettle the peace of Kingdoms; though Princes do not govern as they ought.

Melanchon *makes this Verſe to contain two Precepts (as the LXX alſo ſeems to do) in this manner:* Obſerve the Commandment of the King; and the word of the Oath of God. *A Sentence, ſaith he, exceeding worthy of conſideration and remembrance: in which he commands us to obſerve the Command of the King; but with this reſtriction, that we obſerve the Law of God, and do nothing contrary unto that. For he calls the Law the* Oath of God; *becauſe God made the Sanction of it, in promiſes and threatnings with an Oath. But this Interpretation wholly neglects one word in the Hebrew,* viz. al: *and it draws both* dibrath *and* ſhebuath Elohim *from their ordinary and uſual ſenſe, to a meaning that is forced and ſtrained. For which reaſon another Expoſition is not natural; which makes this indeed one Precept, but inſtead of taking the latter part of it for an* obligation *to obſerve it, turns it into a* reſtriction *of it; in this manner:* Keep the Kings Commandment, but according to the Oath of God; *that is, as far as Religion and the Faith we owe to the great Lord of all will ſuffer.*

This is true, but not the true ſenſe of the Hebrew

Hebrew word for Oath; *which some would have relate to the Covenant made with God in Circumcision; which is still further off from the business than the Notion which* Melancthon *had of it. Our Translation is the plainest and most literal; be obedient to the King*, and that in regard (*or because of the matter*) of the Oath, *to which* God *is a Witness, and a severe Revenger of the breach of it. From which a modern Interpreter doth not much vary: whose words it will not be unprofitable to set down in this place; which run thus in English.* Regard the Kings mouth, *i. e.* "*Do whatsoever comes out of his mouth; whatsoever he commandeth and appointeth, out of that Authority which he hath by Divine Ordinance:* "and chiefly the intention of the Oath "of God (*so he translates the latter part of the Verse*) "*that is the Oath whereby every* "*one citeth God as his Witness and Judge,* "*that with a good Conscience he will obey the* "*King; because God hath so commanded.* *Thus* Joh. Coch. *Which* Oath *is either* tacit (*the very being in the condition of a Subject, carrying with it (as the late Primate of* Armagh *speaks) by implication, a* silent *Oath of Fidelity and due Obedience*) *or* express, *in the direct Form of an Oath, which Princes have, for their better security, been wont to exact of their Subjects. There is an antient Form, still remaining in* Vegetius, *of the Oath where-*

in the Souldiery bound themſelves to the Chriſtian Emperours: By God, and by Chriſt, and by the Holy Ghoſt, and by the Majeſty of the Emperour; which, next after God, was to be loved and honoured. *L.* 2. *Cap.* 5. *Where he adds this remarkable reaſon for it; becauſe to him, when he hath received the Name of* Auguſtus, *faithful Devotion is to be performed, and all vigilant ſervice paid*, as unto a preſent and corporeal God. *The violation of which Oath, though made to an Heathen Prince, how heinouſly God takes; even as a deſpiſing of an Oath made to himſelf, and a breach of his own Covenant, thoſe terrible threats do ſufficienely demonſtrate* (XVII. Ezek. 12, 13, 14, &c. *eſpecially* v. 19, 20.) *which are denounced againſt* Zedekiah, *who rebelled againſt the King of* Babylon; who had made him ſwear by God, 2 Chron. XXXVI. 13.

Some of the Phariſees *were the firſt that we read of, who would not take this Oath of Allegiance: but (as* Joſephus *tells us, L. XVII. Antiq. Cap.* 3.) *boaſting themſelves to be the moſt exact Obſervers of the Law of God, and therefore the moſt in his favour (while they were full of inward pride, arrogance and fraud) dared openly to oppoſe Kings, and preſumed by their motions to raiſe War againſt them, and annoy them: refuſing, ſaith he, to take the Oath, when all the Jews had ſworn to be faithful*

ful to Cæſar. *Of this Sect, he adds, there were above ſix thouſand: who were ſo far from leſſening their crime by this refuſal, and making what they did againſt his Authority to be no Rebellion; that it heightned it very much, and was in it ſelf a piece of Rebellion: they having a natural Allegiance unto him, by being born his Subjects.*

There are ſome who from the beginning of this Verſe, argue this Book not to be Solomon's: *becauſe he ſaith of himſelf,* I obſerve the mouth (*i. e. Commandment*) of the King. *So they tranſlate the firſt words: which the LXX tranſlate as we do; and ſo do the* Chaldee, *the* Syriack, *and* Arabick *Interpreters. For though the Hebrew word be* אני Ego I; *it ſignifies nothing to this purpoſe; becauſe he doth not ſay* I obſerve, *but ſimply* I; do thou *obſerve. There being a diſtinctive Note between* אני I *and what follows: ſhowing that it is a ſhort Form of Speech, to be ſupplied by ſome ſuch word as this,* I ſay, *or* I command, *or* counſel; *or rather* charge *thee. And the reaſon perhaps why the principal Verb was omitted, might be (as the learned Primate of* Ireland, Uſher, *conjectures) becauſe no word could be found ſignificative enough, to expreſs the deepneſs of the Charge.*

Some may think that I have dilated too much upon this Verſe: but they may be pleaſed to conſider how uſeful, if not neceſſary it is, at

this time, when men begin again to plead the lawfulneſs of reſiſtance. Which is ſo plainly condemned in this place, that the moſt learned Aſſertors of the Old Cauſe, *were extremely puzzled to make it agree with their Principles in the late times of Rebellion. There is one who (in his Book called* Natures Dowrie *Chap.* 21.*) calls in the aſſiſtance of a great many Hebrew Doctors to help him to another Tranſlation of the words; and yet after all is forced to acknowledge that our* Engliſh *is right enough: and is content to admit it, with this Proviſo, that* the King manage well the affairs of the Commonwealth. *As much as to ſay, do what they would have him.*

c V. 3.] *The firſt word in this Verſe is capable of ſeveral ſenſes, which I have endeavoured to expreſs in the Paraphraſe. For it originally ſignifies ſuch a paſſion and perturbation (particularly that of* anger *and* terror*) as makes a man* precipitant *in his motions: being tranſlated ſometimes by* παροξύνω, *and ſometimes by* ὀργίζω *in the* LXX*: And the meaning of the Wiſe man is, that in purſuance of the foregoing counſel (v.* 2.*) we muſt take care, if we deſire to live happily, to ſuppreſs our paſſions; and not to ſhow the leaſt diſcontent with the Government: eſpecially not haſtily and raſhly to fling our ſelves (as we ſpeak) in a fume, out of the Kings preſence, on any occaſion: much leſs receive his Commands*

with

with impatience; or, which is worſt of all, incur his juſt diſpleaſure by ſullen diſobedience. For though we may think to eſcape the effects of it, we ſhall find our ſelves deceived: Princes having long arms (as the Phraſe is) to reach thoſe that offend them; though they flee never ſo far from them. This is the ſenſe of v. 3.

V. 4.] *And it is further enlarged in this Verſe: where* Symmachus *tranſlates the firſt words thus,* διὰ τὸν λόγον βασιλέως ἐξουσιαστὴν εἶναι, for the Command of the King is authoritative; *carries ſuch authority with it, that it will be executed. For the word* Shilton *(from whence learned men have not unfitly derived the Titles of* Sultan *and* Soldan*) denotes ſuch a* power *as over-powers, and cannot be reſiſted: like that of Death (v. 8.) to which all muſt ſubmit.* d

And ſo it follows, in the end of this Verſe, Who may ſay unto him, What doeſt thou? *i. e.* firſt, *Who hath any authority to call him to an account? as much as to ſay, none hath, but God alone. According to that of an eminent* Rabbi (*quoted by the forenamed Primate in the entrance of his Book about* Obedience) No Creature may judge the King, but the Holy and Bleſſed God alone. *To allow the people (either collective, or repreſentative) to have power to do it, is to make them* Accuſers, Judges *and* Executioners *alſo, in their own cauſe; and that againſt their Sovereign.*

Nor ſecondly, *Can any man ſafely attempt it; but he ſhall meet with puniſhment either here or hereafter. Which is no new Doctrine, but the ſame with that of St.* Paul *(as* Luther *here honeſtly notes)* they that reſiſt, ſhall receive to themſelves damnation; *which none ſhall be able to avoid.* Therefore it is ſafeſt ſimply to obey Magiſtrates. *Which he repeats again, upon v.* 7. A man cannot do better than ſimply to obey. *So Preachers, ſaith he, ſhould exhort the tumultuous and ſeditious.* For judgment, vengeance, or puniſhment, is ordained and decreed by God, to all the diſobedient: which none ſhall eſcape. *And thus much the Author of* Natures Dowry *is forced to acknowledge from the evident light he ſaw in this place*; that the ſcope of the words is, that as we tender our own ſafety, we ought not to withſtand the Magiſtrate in his Edicts, which are conſonant to the Word of God. *And it is* Wiſdom, *ſaith he (out of* Eliſha Gallico *an Hebrew Interpreter)* in a private man, when the Magiſtrate enjoins what is repugnant to God's Will, to remove out of his Dominions, rather than conteſt with him. *Which ſome conceive to be imported by the word* telec (go out, *or* go away) *in the foregoing Verſe.*

e V. 5.] *From whence he again concludes it is the moſt prudent courſe, as well as moſt honeſt,*

neſt, to comply with thoſe that have authority over us, in a dutiful obedience, or humble ſubmiſſion. So I have expounded the word Commandment, *for the Commandment of the King before mentioned. Which if we do not oppoſe, it is the way to preſerve us from* knowing sorrow; *as we ſpeak, very agreeably to the Hebrew Phraſe in this place; if by* evil thing *we underſtand the evil of puniſhment, rather than of ſin. Many indeed by* Commandment *underſtand the Precepts of God; which if we keep, we ſhall not fall into any evil practices; particularly, not into Rebellion. Which is a good ſenſe, and the Reader may follow which he pleaſes: for the latter part of the Verſe will agree with either. Wherein he ſuggeſts, that the wiſeſt thing we can do, when Princes require any thing grievous unto us; is, not to rebel but, to watch the fitteſt opportunities to petition for redreſs: and that after ſuch a manner as may not give offence: So I have expounded* time, *and* judgment, *in this, and in the next Verſe.*

V. 6.] *For the truth is, a great part of the happineſs of our life, depends upon our diſcretion in obſerving and chuſing, the fitteſt opportunity for every thing, and the right manner of doing it. Eſpecially when we have to do with Kings, and Great Perſons: concerning whom the Wiſe man may ſtill be thought to ſpeak; both in this, and in the following Verſes.* f

g V. 7.] *If the* Hebrew *reading would bear it, the* Vulgar *Tranſlation (which the* Syriack *follows) of this Verſe, hath given an excellent reaſon, why a man is at ſuch a loſs to diſcern what is fit for him to do upon all occaſions (eſpecially how to direct his behaviour towards Kings)* Becauſe he knows little of what is paſt; and leſs, or rather nothing, of what is future. *For Prudence conſiſts in the remembrance of things* paſt, *conſideration of things* preſent, *and foreſight of things likely to* come *hereafter.*

Luther *refers it wholly to the miſerable condition of a Rebel, in this manner,* "*He deſires various things, and hopes for mighty* "*matters by his diſobedience, but is lamentably* "*deceived. For of the very impunity which he* "*promiſed himſelf, he cannot be ſecure; but in* "*an hour when he thinks not of it, Judgment* "*overtakes him and he periſhes in his diſobedi-*"*ence. In ſhort, the wicked contemns preſent* "*obedience; and minds not future puniſhment.* "*The Wiſe man acts quite otherways; and re-*"*membring what miſchiefs attend upon the re-*"*bellious, is ſtudious therefore to be obedient.*

h V. 8.] *Hence he takes occaſion to give ſome good Advice to Princes themſelves (which ſeems to me the plaineſt ſenſe of this Verſe) not to abuſe their Power, becauſe none can withſtand them, or ſo much as queſtion them: but to remember how weak they are upon many accounts;*

accounts; and therefore ought to be moderate in their Government, if they intend to live happily. For otherwiſe they muſt expect their peoples hatred; which they cannot hinder, no more than they can Death, which it is not in their power to reſiſt. And if they be engaged in War, they will find their Subjects aſſiſt them ſo coldly, that it may endanger the loſs of their Crown. So that Clauſe may be underſtood, which we tranſlate, there is *no* diſcharge in War *(the word* that *being not in the Original) that is, it will be too late then to diſcharge their Subjects from the heavy burdens, whereby they have oppreſſed them; when they have need of their ſervice againſt an Enemy. Or, as I have expreſſed it in the Paraphraſe, they cannot oommand what ſucceſs they pleaſe in War; but the event will be dubious: taking the word* Miſlachat *for a* Dart, *a* Javelin, *or ſuch like* Weapon; *which we cannot direct and guide in that confuſion, ſo as certainly to hit the Mark at which it is thrown. So the* Targum *tranſlates it,* Nor do the Inſtruments of Arms profit. *Or we may take it for a* Commiſſion *to raiſe Forces (it being but once more uſed in the Bible,* LXXVIII. Pſal. 49. *and there the* Miſlachat *of evil Angels, ſeems to be a Company of Angels, ſent with a Commiſſion to do the Execution there mentioned) which it is too late to iſſue in the day of Battel, if he be beaten: or, if he be not,*

yet

yet let him not flatter himſelf (which is the ſenſe of the laſt Clauſe of the Verſe) as if he ſhould alway eſcape; for the Divine Juſtice will one day lay hold on him, and puniſh him.

Thus, with reference to Princes, the LXX ſeem to underſtand this Verſe: who having ſaid v. 4. βασιλεὺς ἐξουσιάζων the King commands with Authority, *thus tranſlate the firſt words of this,* οὐκ ἔστιν ἀνθρωπῷ ἐξουσιάζων ἐν πνεύματι, *but* no man (*no not the King himſelf*) hath authority in all things; for example, not over the ſpirit of a man. *But this Verſe alſo may be expounded (as ſome Interpreters underſtand it) to be a continuance of the foregoing Diſcourſe; in this manner; that no man can bridle the wrath of the Prince (by* ſpirit *underſtanding* anger) *or hinder the irruption of it. And it is in vain alſo for men to ſeek to ſave themſelves from the Sentence of Death which he hath pronounced againſt them: for if they ſhould wage War with him, it is not likely they would overcome or eſcape in the day of battel; or, if they did, they would meet ſome time or other with a juſt puniſhment for their Rebellion. Which is the meaning of the laſt Clauſe (if the words be thus taken)* Wickedneſs (*that is*, Rebellion) ſhall not deliver thoſe that are the Authors of it.

i V. 9.] *This, and the following Verſe, agree very well with that Expoſition which refers ver.* 8. *to Princes: who ſometimes are advanced*

advanced to rule over others, to their own hurt. *So we tranſlate the laſt words of this Verſe; which* Luther *(who is not alone in that Opinion) will have ſtill to belong to* Subjects, *over whom a Prince is ſometimes placed to be a Scourge unto them. Notwithſtanding which, ſaith he, the Kings Commandment is to be obſerved, and Sedition not to be moved. Which he repeats again (ſo full he was of this Doctrine) The Wiſe man here grants that there may be evil Governours, to puniſh their Subjects; and yet theſe alſo are to be tolerated.*

V. 10.] *This Verſe I have taken wholly to belong to* wicked Rulers; *becauſe all the ancient Tranſlations do ſo, as well as our Engliſh. Though moſt of the modern Interpreters will have the firſt part of the Verſe to refer unto wicked Governours, and the latter part unto good; whoſe memory is aboliſhed, when the other (ſo bad is mankind) are extolled and honoured: For which I ſee no reaſon, but look upon it as contrary to the deſign of the Wiſe man, in this place; and therefore I have rejected it.* k

the place of the Holy] *may be expounded divers ways; but it ſeems to me moſt natural, to take it for a Periphraſe of the Place of Judgment (mentioned* III. 16.*) in which the Judges ſuſtained the Perſon of God: who was in their Aſſembly, and judged in the midſt of them,*

them, LXXXI. Pſal. 1. *Whence the Judgment-Seat was called the* place of the holy, *i.e. of God the* Holy one *of Iſrael: whom the Jews now conſtantly call by the Name of* the Holy, that moſt Bleſſed one. *St.* Hierom *underſtands it of the* Temple (*but then it muſt be tranſlated, not the* place of the holy, *but the* holy place, *which is not agreeable to the* Hebrew) *and expounds the words thus,* The wicked buried, who were eſteemed Saints in the Earth; and while they lived were thought worthy, Princes in the Church, and in the Temple of God. *I have ſometimes thought that the words might, according to this ſenſe of the* holy place, *be thus word for word rendred out of the Hebrew (if the Grammarians will permit* Holy *here not to be a Subſtantive)* I ſaw the wicked buried, and they (*that is, ſuch as attended their Funeral)* came, and even out of the holy place followed. *That is, the very Prieſts waited on the Herſe, to do them the greater honour. Or thus,* The Funeral Pomp reached from the very Temple, to the Place of Burial.

1 V. 11.] *From hence he takes occaſion to ſhow what is the very root of mens malicious and incurable wickedneſs. And the* firſt *thing to which he aſcribes it is, their thriving a long time in evil courſes; which makes them hope this proſperity will continue to the end of their days.*

days. And if they can but live ſplendidly; they care not what becomes of them when they dye. Now though there be a pithgam *a* Decree, *a* definitive Sentence *(as the word ſignifies) paſſed againſt them; yet nothing being done upon it, ſo ſoon as we expect; it both hardens the heart of thoſe Sinners, and mightily diſcourages better men: who hereupon grow angry, or flag in their Duty: to both which* Luther *would have what follows referred.*

But it properly belongs to the Evil-doers, who upon the ſuſpence of the Judgment paſſed upon them, ſin on with great confidence; and have nothing elſe in their thoughts but malicious contrivances. Both which may be denoted by this Phraſe, their heart is filled in them *to do evil.*

V. 12, 13.] *Yet this is not to be underſtood,* m *he here ſhows, without exception; but ſometimes the Divine Juſtice proceeds to quick execution. Which is a thing noted by Heathens themſelves, that God cuts Tyrants ſhort; and ſuffers them not to ravage ſo long, as they hope to do. And thence they exhort them to moderation; according to that of* Steſichorus, *quoted by* Ariſtotle *in his* Rhetoricks *(as* Melancthon *here obſerves)* Do not injure any man, for the very Graſhoppers will chirp it in the Fields. *That is, the Povr, who are oppreſſed, ſend out their Complaints, and move God to puniſh ſuch Tyrants.*

V. 14.]

n V. 14.] *Here he diſcovers the other root of mens incurable wickedneſs,* viz. *the examples they ſee of thoſe who live vertuouſly, and yet live miſerably. Which proves a great ſcandal to thoſe who admire worldly things too much: and makes them angry, at leaſt, to behold how all was given heretofore, for inſtance, to wicked Prieſts, and now godly ones have ſcarce bread to put into their mouths. They are the words of* Luther, *who obſerves that Souldiers have better Pay, than many of Chriſt's Miniſters; who are to lead his people, and conduct them unto Heaven.*

o V. 15.] *Notwithſtanding which, the Wiſe man adviſes him that would live as happily, as the ſtate of things here will permit, not to grow ſullen at this (v. 15.) much leſs to doubt of God's good Providence; nor to be diſturbed, though we are not able to give a reaſon, why vertuous men ſuffer very much, when the wicked at the ſame time eſcape. Which I take to be the meaning of the* two laſt Verſes; *which I have referred to our ignorance of this particular matter; as St.* Hierom *alſo doth, whoſe words are theſe:* He that ſeeks the cauſes and reaſons of things, why this or that is done, and why the World is governed by various events; why one man is blind and lame, and another is born with eyes and ſound; one is poor, and another is rich; this man is noble, that inglorious; he

he gets nothing by his enquiry but only this, to be tormented in his own Queſtions, and to have his Diſputations inſtead of a Rack; and yet not find what he ſought.

That word in the Hebrew which we tranſlate becauſe though, *is found only in this place; but from the* I. Joſhuah 7. *(where it is found in compoſition) the* Doctors *conclude it ſignifies*, for that, *or* becauſe of: *and ſo the meaning here is, that a man ſhall not be able by all the labour and pains he can take; no though he be a Wiſe man that is thus laborious, to diſcover the reaſons of things, and give an account of the difference which he obſerves, in the Divine Diſpenſations.*

CHAP.

CHAP. IX.

ARGUMENT.

This Chapter begins where the foregoing ends; the Wiſe man proceeding ſtill to juſtifie what he had obſerved, about the moſt puzling Queſtion in the World: Why the good and bad fare all alike, without any conſtant viſible diſtinction? *His reſolution, cautions, remedies, about this matter, will appear ſo plainly in the* Paraphraſe *and* Annotations, *which I ſhall annex to it, that I will give no large account here of this Chapter; but only note that the ſumm of it is this: That the confuſion of things here below, ſhould not move us to diſcontent; much leſs incline us to irreligion: but rather diſpoſe us, with thankfulneſs and ſobriety, to enjoy freely that portion of good things, while we have them, which God hath given us. Neither ſlackning our diligence, nor truſting to it alone; but depending on Gods wiſe Providence, which, notwithſtanding that ſeeming confuſion, governs all events: diſappointing many times the moſt likely and applauded means; and again ſucceeding the moſt unlikely and contemptible. Which ſhould move us to commend our ſelves and concerns unto God; and then, above all things,*

things, to value and ſtudy true Wiſdom and Prudence, in the management of all Affairs: as far excelling meer power, of which we are fooliſhly ambitious.

1 *FOR all this I conſidered in my heart even to declare all this, that the righteous, and the wiſe, and their works* are *in the hand of God: no man knoweth either love or hatred,* by *all* that is *before them.*

1. THIS is no raſh Aſſertion, for I *Solomon* affirm again (VIII. 16.) I have deeply conſidered all that belongs to this matter, with earneſt deſire and endeavour to give a clearer account, and fuller reſolution of it, than this, which is all I can ſay: that though good men and prudent are under the care of God (which muſt ſatisfie them in all events) by whoſe ſpecial Providence, both they and their undertakings and affairs, are approved, directed, governed and defended; yet (ſuch a Secret there is in it) they prove ſometimes ſo unſucceſsful, that no man can know by any thing that befals them, or others, how God ſtands affected towards them: but will a

conclude very falſly, if he judge that God loves him who hath all that his heart deſires; or that he hates him, who is ſorely afflicted.

b 2. For there is no certain and conſtant diſtinction made between one man and another, in the diſtribution of things in this World; but they all fare alike, eſpecially in publick calamities: a righteous man, for inſtance, periſhes in a Battel as well as the wicked; he that keeps himſelf pure and undefiled dies in a Peſtilence, as well as the filthy and unclean; he that worſhippeth God in ſincerity and truth ſuffers by Storms, Shipwracks and Inundations, *&c.* as well as a prophane perſon or an Hypocrite; and on the contrary a Blaſphemer of God, nay a perjured Wretch proſpers and thrives, as much as he that dreads the holy Name of God, and

2. *All* things come *alike to all*, there is *one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as* is *the good, ſo* is *the ſinner:* and *he that ſweareth, as* he *that feareth an oath.*

3. *This*

dare not raſhly, much leſs falſly, take it into his mouth.

3. *This* is *an evil among all* things *that are done under the ſun, that* there is *one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs is in their heart while they live, and after that,* they go *to the dead.*

3. This (it muſt be acknowledged) is one of the moſt grievous things in this lower World, that all things being thus blended together without any diſtinction, ſome draw from thence this lewd and wild Concluſion, That there is no difference between Vertue and Wickedneſs; and therefore take the greateſt licence to do evil confidently and boldly all their life long: purſuing their own luſts and paſſions ſo furiouſly, that they haſten their end; and Death, which ſpares no Body (but is the moſt common of all other things) ſeizes on them, before they think of it. c

4. ¶ *For to him that is joined to all the living, there is hope; for a living dog is better than a dead lion.*

4. But who would chuſe to be a Companion of theſe mad men, who run themſelves ſo faſt, out of all hope? which ſtill remains (in the midſt of all c

our changes here) as long as a man remains in the number of the living; but is loſt when he is dead: in which reſpect the meaneſt and moſt contemptible perſon here in this World, hath the advantage of the greateſt King, when he is gone out of it.

5. For while men live and are well, they have ſenſe and reliſh of ſuch things as they poſſeſs; and, knowing they muſt dye, are taught thereby to uſe them with a ſober freedom: becauſe when they are gone from hence they become perfect Strangers to all things here, and can no longer enjoy any benefit of their labours (IV. 9.) the fruit of which falls into the hands of other men, who never ſo much as think what is become of them.

5. For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

6. Nor doth it then ſignifie any thing, whether a man was loved, or hated,

6. Alſo their love, and their hatred, and their envy

envy is now periſhed; neither have they any more a portion for ever in any thing *that is done under the ſun.*

or envied by them; but all theſe paſſions are ſo extinguiſhed with them, that no body courts their favour, nor fears their ill will or diſpleaſure: for, though they have been never ſo powerful, they have nothing more to do with us here in this World; nor can we, if we would, tranſmit any of our enjoyments to them, in the place where they are.

7. ¶ *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.*

7. And therefore ſhaking off both all anxious cares, and alſo all perplexing thoughts about God's Providence (v. 1.) excite thy ſelf, by the remembrance of Death, to a cheerful enjoyment of thoſe good things preſent, which thou juſtly poſſeſſeſt: uſe them while thou haſt them, with a well-pleaſed, contented, nay joyful mind; believing, if thou haſt approved thy ſelf to God in the reſt of thy Works, it is very accepta- d

ble to Him, that thou ſhouldſt thus rejoyce in his love; who hath made all things here for the ſervice of man, and bleſſed thee with a comfortable portion of them.

8. For which reaſon, do not live either ſordidly, or ſadly; but, at all ſeaſonable times, entertain thy ſelf and thy Friends liberally, with ſuch pleaſures as may recreate and refreſh thy ſpirits, after thy honeſt labours: for innocent mirth, ſuitable to thy condition, is as becoming thoſe that are good, as the filthy delights of men lewdly voluptuous are abominable.

8. *Let thy garments be always white; and let thy head lack no ointment.*

9. Flee therefore Adultery and Fornication, but ſolace thy ſelf exceedingly with thy own Wife; and, loving her with the moſt tender and conſtant affection, take all the comfort her Society can afford: for it is the greateſt God

9. *Live joyfully with the wife whom thou loveſt, all the days of the life of thy vanity, which he hath given thee under the ſun, all the days of thy vanity: for that is thy portion in*

in this *life, and in the labour which thou takeſt under the ſun.*

hath provided for Mankind, in this troubleſome life; and therefore both ſeek for ſuch an one as thou canſt love; and, when thou haſt her, delight thy ſelf in her Company with ſuch unalterable kindneſs, as may help to ſweeten the afflictions to which we are ſubject in this World: for thou canſt reap no other fruit of all thy toil in this life, but to take an innocent pleaſure, with tranquillity of mind, in ſuch good things as theſe, which the Providence of God beſtows upon thee.

10. *Whatſoever thy hand findeth to do, do* it *with thy might*; *for* there is *no work, nor device, nor knowledg, nor wiſdom in the grave whither thou goeſt.*

10. In which, that thou mayſt take the ſincereſt pleaſure, let it not make thee ſlothful, much leſs diſſolute; but diſpoſe thee rather to be vigorouſly induſtrious, in doing all the good that is in thy power: for which end, lay hold on every occaſion that preſents it ſelf, and improve g

it with the utmoſt diligence; becauſe now is the time of action, both in the employments of the Body and of the Mind; now is the ſeaſon of ſtudying either Arts and Sciences, or Wiſdom and Vertue; for which thou wilt have no opportunities in the place whither thou art going, in the other World: Which is deſigned for reſt from our preſent labours; and for the reward of them.

h 11. But do not preſume merely on thy own induſtry, though never ſo great, for good ſucceſs in thy undertakings, nor fanſie that nothing ſhall interrupt thy pleaſures, but look up unto God, and leave all to his Providence: For (to return to what I ſaid about events, v. 1.) I have obſerved that they do not depend upon our Will and Pleaſure, but upon his: we being apt to

11. ¶ *I returned and ſaw under the ſun, that the race* is *not to the ſwift, nor the battel to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of skill, but time and chance happeneth to them all.*

12. *For*

think, that he who, for inſtance, can run ſwifteſt, will certainly carry away the prize; and that he who hath the greateſt Forces will win the Victory in a Battel; when it falls out quite otherwiſe, that both of them loſe the day: And more than that, the Wiſe and the Learned in their Profeſſion, cannot ſometimes get their bread, but men of greateſt reach are poor, and ingenious Artiſts not at all regarded, or encouraged, according to their deſerts; for there are certain ſeaſons, wherein by various accidents which unexpectedly ſtart up, all mens nimbleneſs, ſtrength, valour, wit, cunning and dexterity, prove ineffectual.

12. *For man alſo knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds* that are *caught*

12. For no man can foreſee many evils that befal him, no not the time of his death; which ſurprizes him unawares, when he thinks no more of

of it, than the ſilly Fiſh, or Birds do, of the Net or the Snare, wherein they are caught to their deſtruction: nay, as they are intangled, when they ſwim or fly ſecurely, in hope to catch their prey; ſo do men periſh by thoſe very counſels and actions, from whence they expected the greateſt advantages; and are undone, by ſome ſudden and unavoidable miſchief that ſeizes them, when they thought themſelves at the top of their hopes.

in the ſnare; *ſo* are *the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.*

k 13. But though events be not in our power, being over-ruled by a higher Providence, we ought not therefore to imagine, there is no uſe of prudent counſel and forecaſt: for that ſort of Wiſdom, which we call Political, how mean ſoever it may ſeem in ſome mens eyes, is with me of greater price than Wealth and Riches. And this ſin-

13. ¶ *This wiſdom have I ſeen alſo under the ſun, and it* ſeemed *great unto me:*

14. There

gle Obſervation ſhows that I have reaſon for it:

14. There was *a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:*

14. There was a City of ſmall Circuit, ill fortified, and mann'd by a very ſmall Gariſon; againſt which a mighty King, with numerous Forces, made his approaches: and, having intrenched his Army, and drawn a ſtrong Line about it, and raiſed his Batteries, doubted not to take it ſpeedily, or to have it ſurrendred into his hands:

15. *Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembred that ſame poor man.*

15. When by a ſtrange Providence of God, there unexpectedly appeared a Wiſe man, but he ſo poor that no body minded him, who ſaved the City from this imminent danger; and that not by Money, for he had none; nor by Armes, for the Beſiegers were far ſuperior in ſtrength: but merely by his wiſe counſels, contrivances, ſtrategems and conduct, wherein he excelled

celled the greateſt Warriours: And yet, O foul ingratitude! his Citizens, who ought to have recorded his Fame, and preſerved it to all Poſterity, ſoon forgot their Deliverer; and, becauſe he was poor, regarded him, after this memorable ſervice he had done them, no more than they had done before.

m 16. Which notwithſtanding ought not to diſcourage worthy men from ſerving their Country; for Wiſdom and Counſel, from ſuch Examples as this, will be preferred by all judicious and vertuous perſons, as well as by me, before mere power and ſtrength: Becauſe ungoverned Forces deſtroy themſelves, when a little Force, under skilful conduct, atchieveth the greateſt things: and therefore it ought to be highly valued, in the moſt obſcure

16. *Then ſaid I, Wiſdom* is *better than ſtrength: nevertheleſs, the poor mans wiſdom* is *deſpiſed, and his words are not heard.*

17. *The*

perſon, though the ſenſleſs Multitude (as if Wiſdom borrowed all its credit from him that poſſeſſeth it) deſpiſe the counſel of a poor man; and oft times ſuffer this puniſhment of their folly and ingratitude, that, ſhutting their ears to his wholeſome advice, they fall into many and great calamities.

17. *The words of wiſe* men are *heard in quiet, more than the cry of him that ruleth among fools.*

17. An intolerable fault this is. For the modeſt ſpeeches of the meaneſt wiſe man, delivered gently, and without noiſe, are far more worthy to be heard, and, if they meet with a patient ear, and a ſerene mind, free from the tumult of pride and paſſion, will be more regarded, and prove more efficacious, than the moſt clamorous, and imperious Language of a powerful Fool: as appears by what the poor man propounded for the ſaving of the City, which prevailed more, in their

their diſtreſs, than the furious outcries of the greateſt Commander, ſwaggering among his Troops of ignorant Souldiers.

o 18. I cannot therefore but again commend Counſel, and wiſe Conduct, and prefer it before the greateſt Forces, and all manner of warlike Preparation; for it ſometimes ſaves whole Armies, nay Countries, from deſtruction, which have been utterly ruined by the raſh boldneſs and forwardneſs, or other errour, of ſome mighty man; who hath overthrown well-ſettled Kingdoms and States, and brought them into many miſeries: for it is a known thing, that many have been undone by the fault of one; as by one mans prudence, many have been delivered.

18. *Wiſdom is better than weapons of war: but one ſinner deſtroyeth much good.*

ANNO-

ANNOTATIONS.

Verſe 1. *Though* Solomon *had often, and thoroughly conſidered that Queſtion, mentioned in the Argument of this Chapter; yet he could come to no reſolution about it, but this: That it ought not to ſhake our belief of God's love to vertuous men (which is expreſſed in that Phraſe,* in the hand of God; *wherein are included all the effects of his kindneſs and care) and that we muſt not judge men to be good or bad, by what befals them in their outward eſtates. So thoſe words are moſt naturally interpreted,* A man knoweth not love or hatred, *&c. Which ſome indeed refer unto men, not unto God, in this ſenſe:* No man knows certainly what is beſt for him, in this World; *and conſequently cannot tell what he ſhould deſire, and what deprecate, of all the things that are before him. For thoſe things, which he hates and is averſe unto, may be as good for him as thoſe which he loves, and wiſhes to enjoy. To this purpoſe* Maldonate. *Or thus, No man knows whether that which he loves, or that which he hates ſhall befal him; but* all things are before them: *that is, are appointed how they ſhall be, antecedent to the will of men. Thus* Eben Ezra. *And there are thoſe who interpret that Phraſe* before them, *in this manner:* They ſee the good a

good and evil which befals them, but cannot foreſee it till it come upon them. *And ſome joyn both together thus,* Neither the favour nor disfavour of men, neither their approving or oppoſing what we do, is any certain mark that we are good or bad.

But I have followed that ſenſe which ſeemed to me moſt ſimple and moſt coherent with the reſt of the words. As for that Doctrine which many great Writers in the Roman *Church have built upon this Text, that* no man can be certain whether he be in the favour of God or no, while he is in this life; Melanchthon *truly calls it,* Interpretatio Monachorum; *the Interpretation of the Monks; who diſtorted the words of* Solomon, *and wreathed them to their own dotages. For it is madneſs, ſaith he in another place (in his Treatiſe of Good Works) to ſay, that we know not whether Murderers and Adulterers are worthy of God's hatred.*

b V. 2.] *For this next Verſe plainly ſhows, that he ſpeaks of ſuch notes of God's favour or hatred, as men are very deſirous he would make; by putting a difference between good and bad men, in external things. Which He is not pleaſed to do; but they are ſick, or loſe their Goods, their Children, or Friends, all alike. Which is more particularly true in publick calamities; as St.* Cyprian *excellently diſcourſes, both in his Book to* Demetrian, *and*

and in his Book de Mortalitate. *In the former of which he acknowledges, that good and bad men being in this World, as in one and the ſame houſe; whatſoever befals the houſe muſt neceſſarily befal the Inhabitants; who cannot be well, when the common Air wherein they all breathe is infected; nor have a good Crop, when there wants Rain to make the Earth fruitful.* "*Only herein (ſaith he to the Pagans)* "*we are not* compares & æquales "vobis, *alike and undiſtinguiſh'd from you:* "*that we do not grieve as you do, in theſe* "*common calamities; we are not ſo impatient;* "*nor make ſuch outcries, and complaints:* "*but a courageous and religious patience quiets* "*our mind, and makes us thankful to* "*God.* Viget apud nos ſpei robur, *&c.* "*the ſtrength of Faith is vigorous among us;* "*and the firmneſs of hope; and a mind erect* "*in the midſt of the ruines of a decaying* "*World; together with an immoveable Ver-*"*tue; a conſtantly joyful patience; and a* "*Soul always ſecure of her God. So that ſhe* "*may ſay with the Prophet* (III. Habakk. 17, "18.) Although the fig-tree ſhould not "bloſſom, neither ſhould fruit be in the "vine, *&c.* yet will I rejoyce in the Lord, "I will joy in the God of my ſalvation.

The difference of the ſeveral expreſſions uſed here in this Verſe, for good men and bad, I have explained, as well as I could, in the Paraphraſe.

raphraſe. And they that would ſee Examples of the ſame event to every one of the oppoſite perſons, may look into the Hebrew Commentators, or into Mercer, *and there find them.*

c V. 3.] *In this and the following Verſes, he ſhows the ill uſe men make of the foregoing Obſervation; and their folly therein. For, imagining God loves all men alike, becauſe they find the ſame things happen to them all, they run into ſuch an exceſs of wickedneſs, with ſuch a frantick liberty, as brings them ſpeedily to their Graves: whereby they loſe what they would have kept, and what they deſired and hoped ſtill to get. Thus I have interpreted v.* 4 *in which there is exceeding great difficulty; both becauſe of the various reading of one word, which we tranſlate* joyned to; *and the uncertainty whether* Solomon *here deliver his own Opinion, or the Opinion of the* Epicures: *whom ſome think he here introduces, and making a Speech which reaches to v.* 11. *which is the ſenſe of* Greg. Thaumaturgus *among the* Greeks; *and of ſeveral* Latine *Writers, who herein follow ſome of the* Hebrews: *whoſe Wiſe men ſay (as we read in* Maimonides *his* More Nevochim, *Part. II. Cap.* 28.) that ſome ſought to ſmother the Book of *Eccleſiaſtes*, becauſe its words ſavour of Hereſie. *From which imputation that they might free it, they took ſuch words as they thought look't that way, to be the Sayings*

of

of carnal men. But there is no need to have recourſe to this way of Expoſition (as St. Hierom *acknowledges) which I have not followed: becauſe there ſeems to me to be an eaſie and plain ſenſe of the words, in coherence with the foregoing. And in the expreſſing of that ſenſe I have neglected neither the* Writing, *nor the* Reading, *as the Hebrews ſpeak: but taken notice of the ſenſe of the word we tranſlate* joyned to, *as it is in the* Text, *and as it is in the* Margin *of the Hebrew Bibles.*

There are many other ways of explaining it, and the whole Verſe; but I ſhall not trouble the Reader with any of them, ſave only with Melanchthon's *(which I do not find taken notice of by any of the latter Interpreters) who tranſlates the words thus:* What therefore is to be choſen? in one that is alive there is hope; and a living Dog, *&c. In anſwer, ſaith he, to thoſe who being diſturbed at the confuſion of things, asked,* Muſt we then chuſe to labour, when we meet with no rewards? Solomon *replies, By all means follow your Calling, and commend events to God:*
"*there is hope while a man lives that he may*
"*come to ſomething; and although thou canſt*
"*not be a Lion, yet be content to be a meaner*
"*Creature, though it be but a little Dog.*
"*Thou art not able to be ſuch a Captain as*
"Scipio; *yet thou mayſt be like to* Fabius.
"*Why do we ſeek for* Lions, *ſuch Heroical*

"*Captains, and Governours, as* Gideon, "Samſon *and* David? *Let us uſe ſuch as we* "*have, who though they be not like thoſe Li-* "*ons, yet may be like ſmall Dogs. And let* "*them do ſomething in their places; and pray* "*to God they may be Veſſels of mercy. In* "*which conſideration, ſaith he,* Solomon "*ſtays long; ſaying in the following Verſes,* "*that the dead are gone from the Government* "*of this World; and therefore we muſt uſe* "*thoſe that are preſent, follow our Calling,* "*reſt in God by Faith and a good Conſcience,* "*whatſoever the events be.*

As for thoſe that fanſie the Wiſe man would here contradict himſelf in what he ſaid Chap. IV. 2, 3. *unleſs we take theſe words for the Opinion of other men, they may be eaſily anſwered; that both are true in different reſpects. There he ſpeaks with reſpect to the* troubles *of life; and here with reſpect to the* advantages *of it: The chief of which is, hope of bettering our condition, when it is never ſo miſerable. Which may be extended to the mind, as well as our outward concerns: there is hope men may live to ſee their follies, correct their miſtakes, amend their lives, and recover the favour of God; which is irrecoverably loſt when they are gone from hence. In ſhort, he ſeems to ſay the ſame that the Heathen meant, in the Fable of* Pandora's *Box: in which* Hope *alone remained, after every thing*

thing elſe that was good, was flown away. And there are the like Sayings in Theocritus *and* Euripides : *which may be found in* Eraſmus's Adages, *Chil.* 2. *Cent.* 4. *Adag.* 12.

There is little difficulty in the following Verſes ; where there are ſeveral paſſages which ſhow, that Solomon *is not repreſenting the ſenſe of thoſe who believe nothing after this life ; but hath reſpect only to the ſtate of men here in this World, as he ſaith expreſly in the concluſion of v.* 6. *And in the* 7th *verſe plainly ſuppoſes the man to whom he directs his Diſcourſe to be religiouſly affected, and to govern himſelf in his pleaſures, with a regard to God, and the cenſure that He will paſs upon his actions in another place : and thereupon adviſes him to a cheerful uſe of all manner of good things in this life.* d

For I take white garments *not to denote a magnificent and ſplendid way of living ; but only a neat, clean and pleaſant (both* white garments, *and* anointing the head, *being oppoſite to the habit of Mourners, which was ſad and ſordid) in which there can be no danger, if it do not hinder ſerious buſineſs ; but rather be a refreſhment after it, and a preparation to renew it, as it follows, v.* 10. e

The Eſſenes *(as* Joſephus *tells, L. II.* ἁλωσ. *Cap.* 7.*) went in white ; though they would not uſe any Ointments, which ſeemed to them too voluptuous. The pleaſure indeed of*

them was great (*as I ſhall ſhow upon* I. Cant. 2.) *and was by many abuſed, and made too expenſive and coſtly: but not therefore to be refrained altogether by ſober people; who forbare them in times of* mourning (2 Sam. XIV. 2.) *and* faſting (VI. Matth. 17.) *but uſed them in Feaſts and in times of joy,* XLV. Pſal. 7. XCII. 10. VII. Luke 37, *&c.*

f V. 9.] *Here is a new Proof, that this is not the Speech of Voluptuaries; for they love not to be confined to a Wife; as* Solomon *here adviſes his happy man to be: making her his Partner in all the joys and comforts he hath; as ſhe will be in his grief and ſorrows.*

The Hebrew Phraſe ſee life, *or* lives, *in the Plural Number, is well tranſlated by us* live joyfully (*or* very joyfully) *for* chajim *includes in it all the conveniences and pleaſures of life,* XXXIV. Pſal. 13. *and to* ſee *is to* enjoy, *as was noted before.*

g V. 10.] *Here* Gregory Thaumaturgus *imagines the Speech of the prophane, Atheiſtical Crew concludes; and gloſſes in this manner upon it:* Ταῦτα μὲν οἱ μάταιοι, ἐγὼ δὲ, &c. Thus vain men talk, but I ſay unto you, *&c.* (*as it follows in the reſt of the Chapter*) *Which is not at all agreeable, in my opinion, to the words of this Verſe: wherein there is a very ſerious advice to be diligent in all that we have to do in this World: which is not the way of ſenſual men, who love not to think of*

work,

work, contrivance (*or* thought) knowledge, *and* wiſdom. *The difference between which words, I have expreſſed in the Paraphraſe; and ſhall only add, that they ſeem to comprehend our whole buſineſs here in this World. For action is employed in ſome* work *or other; to which we muſt bend our* thought, *and deviſe how to do it; and for that end learn* Sciences, *but eſpecially ſtudy* Wiſdom (*unto which* Sciences *are an entrance*) *that we may both accompliſh what we deſign, and know how to uſe the fruit of our labour.*

V. 11.] *But after all that we can do, he* h *adviſes to a faithful dependance upon God and his good Providence: and not upon our own ſtrength or Wiſdom. By which Advice he reproves that old Saying,* Faber quiſque Fortunæ ſuæ; Every man makes his own Fortune: "*Which (as the Lord* Bacon *ſpeaks, in a Diſcourſe,* touching helps to the Intellectual Powers) "*we ought to look upon as an* "*inſolent and unlucky Saying; except it be* "*uttered as an hortative or ſpur to correct* "*ſloth; and (I may add) to excite us to watchfulneſs, in laying hold of all opportunities, and neglecting no occaſions of doing our ſelves good.* "*For otherwiſe, if it be believed as it ſounds, and a man enters into an* "*high imagination that he can compaſs and* "*fathom all accidents, and aſcribes all ſucceſſes to his own drift and reaches, and the con-*

"trary to his errours and ſleepings, it is a "prophane Speech, and it is commonly ſeen "that the Evening-Fortune of that man is not "ſo proſperous, as of him that, without ſlack-"ing his induſtry, attributeth much to felicity "and Providence above him.

Yet this is not the ſame Doctrine with that neither, which ſaith, Vitam Fortuna regit, non Sapientia; *Fortune, not Wiſdom, governs the life of man. For, as* Melanchthon *obſerves upon the concluſion of this Book, there is much difference between* Philoſophical, *and* Eccleſiaſtical *Sayings. The* Church, *in ſuch Sayings as this, confirms Providence, and admoniſhes us to have God in our thoughts; whether events be anſwerable to our deſires, or not. But prophane Writers, in ſuch Sayings as that now mentioned, leave out Divine Providence, and take no notice of it; but only of a blind power, which troubles all things that are wiſely deſigned.*

It is no impertinent inference which Corranus *makes from theſe words, that all the things which the* ſwift, *the* valiant, *and the reſt of the perſons here mentioned ſeek, being their end, of which they frequently miſs; it is an Argument that the happineſs of man conſiſts not either in* Fame, *or* Victory, *or* eating *and* drinking, *or* riches, *or the* favour *of others; but in contentment with ſuch things as we have, and God ſhall think good for*

for us, in his wiſe Providence.

V. 12.] *Which hath given us many Examples of men, who incited by falſe perſwaſions, and fooliſh hopes, dreamt of good events; when in the midſt of their courſe, they were oppreſſed with great calamities. Thus* Melanchthon *gloſſes upon theſe words in ver.* 12. *and inſtances in* Marius, Pompeius, *and* Julius Cæſar. *Which he explains more largely, in his* Review *of the* firſt *Chapter of this Book, a little before he died. Where he obſerves how* Cato, *and* Marcellus *were diſappointed when they hoped for Victory in a good Cauſe: and* Brutus *and* Caſſius, *when they hoped by the treacherous ſlaughter of* Cæſar, *to have reſtored the Form of the old Republick: and* Antony, *when he thought by oppreſſing* Auguſtus, *to make himſelf Monarch of the World. All which verifies the old Saying (which he remembers in his Notes upon the* Proverbs) Μάταιοι μάταια λογίζονται, δι' ὄπθυμίας. *Vain men are abuſed by their own deſires, which lead them to make falſe accounts, and fills them with vain expectations. And it teaches us the truth of thoſe Divine Sayings*, The way of man is not in himſelf. Except the Lord build the houſe, they labour in vain that build it, *&c. Examples of which we have in* Saul, *who hoped to have left the Kingdom to his Poſterity: and in* David

i

" David *himſelf, who thought once of having*
" Abſolom *for his Succeſſor. But* Solomon
" *here teaches us to conſider, how infinite-*
" *ly the wiſe Providence of God excels our*
" *greateſt wit and cunning, and can more eaſi-*
" *ly over-reach all our Counſels, and overturn*
" *our well-laid deſigns, than we can out-wit the*
" *ſilly Birds and Fiſhes.*

k V. 13, *&c.*] *Which ſhould not diſcourage wiſe and regular Proceedings; but only make us refer our ſelves unto God: who, as He thus diſappoints the moſt probable hopes ſo, at other times makes men ſucceſsful, when they have no hope at all. As* Solomon *here ſhows in the following Obſervation, v.* 13, 14. *Upon which St.* Hierom *gloſſes in this manner:*
" *It hath been often ſeen, that a ſmall City*
" *and few Inhabitants, being beſet by an Army*
" *of innumerable Enemies, and beſieged ſo*
" *ſtraitly, that they were in danger, if not o-*
" *therways, to periſh by Famine; were, on a*
" *ſudden, contrary to all mens expectation, de-*
" *livered by a mean perſon, who having more*
" *Wiſdom than all the wealthy, great, powerful*
" *and proud Citizens, thought of a way to*
" *ſave them, when they gave themſelves for*
" *loſt; and effected that alſo, of which they ut-*
" *terly deſpaired. And yet, O the ungrate-*
" *ful forgetfulneſs of Mankind! after the*
" *Siege was raiſed, after the liberty of their*
" *Country was reſtored, there was no body*
" *thought*

"*thought of this poor man, no body gave him*
"*thanks for their ſafety: but all honoured the*
"*rich, who in their danger could do them no*
"*ſervice.*

V. 15.] *Which ſets forth, as the Lord* Bacon *obſerves upon this Verſe* (L. 8. de Aug. Scient. C. 2. *Parab.* 21.) "*the depraved and*
"*malignant Nature of Mankind. Who in*
"*extremities and ſtraits, commonly flee to men*
"*of wiſdom and courage; whom before they*
"*deſpiſed: but ſo ſoon as the Storm is over,*
"*they become unthankful Wretches to their*
"*Preſervers.* Machiavel, *not without rea-*
"*ſon, propounds the Queſtion, Whether ſhould*
"*be moſt grateful to well-deſerving perſons,*
"*the Prince or the People? but in the mean*
"*time he taxeth them both of ingratitude.*
"*Though this doth not ariſe merely from the*
"*ingratitude of the Prince, or the people a-*
"*lone; but there is added too oft to this, the*
"*envy of the Nobility: who in ſecret repine*
"*at the event, though happy and proſperous,*
"*becauſe it proceeded not from themſelves.*
"*For which cauſe they extenuate the merit of*
"*the act, and depreſs the Author.*

Thus Themiſtocles *was ſerved* (*as* Luther *here obſerves*) *who having performed great things for his Citizens, was baſely requited by them. Nay,* David *himſelf was ſoon forgotten, who had been the greateſt Benefactor to* Iſrael: *ten of whoſe Tribes ſoon renounced all*

all dependance on his house, and fell off quite from their subjection to it. So that to do good to the World, saith he, is to throw away the benefits we bestow; or to cast Gold into Dung, and Pearls before Swine. And therefore it is best to enjoy what we have, and to mind our present business; casting away care of the future. For as Phædria *saith in* Terence, It is better my benefits should be lost, than I should be lost together with them. *And not to be moved from our Duty by the Worlds ingratitude, is an Advice he oft repeats, very profitably, in this Chapter: that we may be like to our heavenly Father, who doth good to the evil and to the unthankful.*

m V. 16.] *The beginning of this Verse may be illustrated out of* Dion Prusæus (*Orat.* 2. de Regno) *who observes that* Agamemnon *wisht rather for ten such grave Counsellors as* Nestor, *than so many valiant Youths as* Ajax *and* Achilles, ὡς θᾶττον ἂν ἁλούσης τῆς Τροίας. *Where he shows also how great the power of Oratory is to subdue mens minds.*

n V. 17.] *Yet it must be added, that the best and safest Counsels, cannot be so much as heard or regarded, though never so wise, till peoples straits have made them humble, sad and serious; as* Aben Ezra *expounds this* 17th *Verse:* The words of the Wise are despised by the people, when they are in prosperity: but when they are in distress (*almost famished*

famiſhed by ſuch a Siege as is before-mentioned) and ſilenced by fear and grief; then they liſten greedily and diligently. *Which* Melanćthon *expreſſes better;* The words of the Wiſe are heard by the ſilent: *i. e. by ſuch as do not rage with any deſire; but ſeek the truth, and what is wholeſome for them. This, and another obvious ſenſe of the Words, I have expreſſed in the Paraphraſe; but have taken little notice of this, which ſeems not ſo near the meaning: that* it is better to hearken to wiſe men, who perſwade to peace; than to tumultuous ſpirits, who incite ſilly people unto War.

He that rules among Fools, *is an Hebraiſm for a great Fool: or we may underſtand it of one whoſe authority ſways much among Fools, or of a* fooliſh Commander. *And St.* Hierom *expounds it of a* bawling Orator or Preacher. "*Whatſoever Declaimer, ſaith he,* "*thou ſeeſt in the Church, by the intice-*"*ment and Elegance of words exciting applau-*"*ſes, moving laughter, or ſtirring up the* "*people to affections of joy; know that it is a* "*ſign of folly, both in him that ſpeaks, and in* "*them that hear him: for the words of the* "*wiſe are heard in quiet and moderate ſilence,* "&c.

V. 18.] *All Authors furniſh us with abundance of Examples of the truth of the laſt Clauſe of the laſt Verſe: but I ſhall only briefly* o

briefly mention a little of Melanƈthon's *Gloſs upon the place. There are Veſſels of wrath, and Veſſels of mercy. The* Veſſels of wrath *are unhappy men, who bring deſtruƈtion upon themſelves and others, though ſometimes they be great and wiſe perſons: According to that of* Solon, Commonwealths are overturned by great and excellent Wits. *Such were* Ahaz, Zedekiah, Cataline, Antony *and others. And in the Church*, Samoſatenus, Arius, Manichæus, *and many other pernicious Doƈtors. Of all which* Solomon *ſays*, One Sinner deſtroys much good, Πολλακὶ κὴ συμπᾶσα πόλις κακῷ ἀνδρὸς ἐπαυρεῖ. *The* Veſſels of mercy *are ſuch men, whoſe courſe is ſalutary to themſelves and others; ſuch a poor man in the City was* Jeremiah; *by whoſe counſels, if they had been followed,* Jeruſalem *might have been ſaved from deſtruƈtion. Let us therefore pray to God, with continual groans, that we may be Veſſels of mercy; and that He would preſerve us from being the Peſts and Furies* (ἀλάſτορες) *of mankind: driving a violent courſe, to our own and others ruine.*

CHAP.

CHAP. X.

ARGUMENT.

The ſumm of this Chapter is, That, as true Wiſdom and Vertue is the only thing that can give us tranquillity: ſo that part of it which teaches us to govern our tongue, and to behave our ſelves dutifully towards our Governours (though they do not manage things to our content, nor to the general good) conduces more unto it, than men are willing to believe. For this is, in a manner, the ſcope of the whole Chapter, to make every one ſenſible of the great Bleſſing of Government; eſpecially of good Government: and that therefore they ought to bear with all manner of grievances; as a leſs miſchief than the want of Government, by Rebellion againſt it. Which begins, in undutiful Diſcourſe: the folly and danger of which he admirably repreſents; with many other things tending to our preſent peace and ſettlement.

1. *Dead flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour:* ſo doth

1. AND the Wiſer or better any man is, ſo much the more cautious ought he to be, in all his words and actions; if he a

he mean to preſerve that credit, eſteem and authority in the World, which give him great advantages of doing good. For as dead Flies, though very ſmall Creatures, falling into a Pot of Ointment, and burſting there, corrupt that precious Compoſition, which the Apothecary hath made with excellent Art; ſo that it turns the Perfume into a ſtink: in like manner doth a ſmall errour, or miſcarriage blemiſh him, who was highly valued for his diſcretion and Vertue; and the leaſt ſordid action deſtroy his reputation, who was honoured for his noble way of living.

a little folly him that is in reputation for wiſdom and *honour.*

b 2. It is hard indeed to be thus circumſpect; but herein a truly Wiſe mans worth is diſcovered, that his judgment never fails him in the greateſt difficulties: wherein he not only reſolves aright, and takes

2. *A wiſe mans heart* is *at his right hand*; *but a fools heart* is *at his left.*

3. Yea

things by the right handle; but is ready alſo in the execution of what he deſigns, and manages his Affairs with eaſe, and with dexterity: whereas a Fool both miſtakes in his aim, and fumbles alſo in the eaſieſt buſineſs; which he handles ſo awkerdly, and untowardly, that it commonly miſcarries.

3. Yea alſo when he that is a fool walketh by the way, his wiſdom faileth him, *and he ſaith to every one* that *he* is *a fool.*

3. And though he would diſſemble his folly, and endeavour to ſeem wiſe, he is ſo far from his aim; that in every thing he doth, whether great or ſmall, he openly betrays his want of judgment: nay, by his very gate and behaviour, as well as by his words and actions, he tells every Body (as plainly as if he ſaid it in ſo many words) that he is a Fool: Which appears in nothing more, than in his holding all for Fools, in compariſon with himſelf. c

4. If the ſpirit

4. But a mans Wiſdom d

hath ſeldom a greater tryal, than when his Prince is angry with him, and perhaps treats him hardly; which incenſes a Fool, and makes him leave the Court, if not grow factious and rebellious: But it is better and ſafer Advice to keep in the ſtation, wherein thou art, and to do thy Duty faithfully; with a patient, but yet penſive ſpirit: For nothing ſo appeaſes a Princes offended mind, as to give way to his fury by mild and gentle words, and by modeſt, humble and ſubmiſſive behaviour; whereby a man alſo prevents a World of ſins, into which he throws himſelf, if he yield unto diſloyal thoughts.

of the ruler riſe up againſt thee, leave not thy place; for yielding pacifieth great offences.

e 5. And there are worſe evils than this, that a wiſe and good man muſt patiently bear withal; particularly that great errour, which Princes, it muſt be acknowledged, either

5. *There is an evil* which *I have ſeen under the ſun, as an errour* which *proceedeth from the ruler.*

6. *Folly*

through ignorance, imprudence, ſurprize, eaſineſs and being impoſed upon by other mens falſe repreſentations, ſubtilties, or ill affections, are too frequently guilty of: whereby they derive many miſchiefs upon all their people; for which they muſt anſwer, as if they were committed by themſelves.

6. Folly is ſet in great dignity, and the rich ſit in low place.

6. In advancing I mean (which I have too often obſerved) the moſt witleſs, careleſs men, and of baſe condition; or ſuffering ſuch who are noted for nothing but their folly, and their vices, to creep up to the moſt eminent Dignities and Offices: and in the mean time depreſſing noble perſons, or making no account of them, though indowed no leſs with all excellent Qualities, than with Riches and Honour. f

7. I have ſeen

7. By the like ſenſeleſs g

folly, I have obſerved mere Slaves, that deſerved not the meaneſt Office in a private Family (being fitter to be kept under by every Body, than to be intruſted with the ſmalleſt power) appear in the greateſt ſtate, by reaſon of their high preferment: and men of great Families, or of ſingular worth and merit altogether ſlighted; nay, forced to wait upon them, as if they had been their Lacqueys.

ſervants upon horſes, and princes walking as ſervants upon the earth.

h 8. Which foul indignities, notwithſtanding, a wiſe and vertuous perſon ſhould chuſe rather to wink at, and patiently endure, than think of moving any publick diſturbance; for ſuch counſels are extremely hazardous, and commonly end in the ruine of thoſe that give them: according to that known Proverb among us, which admoniſhes us how dangerous it is, to

8. *He that diggeth a pit, ſhall fall into it; and whoſo breaketh an hedge, a ſerpent ſhall bite him.*

9. *Whoſe*

purſue our own deſires and paſſions, violently (eſpecially againſt Kings and Princes) whereby men, in a heat, forgetting their own contrivances, have run themſelves into that very ruine, as Hunters do into the Pit, which they prepared for others: and that other common Saying, which warns us not to overthrow the well-ſetled Laws and Cuſtoms of Church or State; for that is like the breaking down a Hedge: wherein as a Serpent many times lurks which gives him that attempts it a deadly bite; ſo they frequently draw upon themſelves their own deſtruction, who pull down the ancient Government.

9. *Whoſo removeth ſtones, ſhall be hurt therewith: and he that cleaveth wood, ſhall be endangered thereby.*

9. We abound with Proverbs to this purpoſe: Which teach us that the giving publick diſturbance, by invading the Rights of others (eſpeci- i

ally of Kings) and endeavouring to change the Form of Government, is like removing the Boundaries of Lands; which raiſes great troubles: or like the taking much pains to pull down a Building without judgment; ſome of the Stones of which fall upon him that meddles with it, and cruſh him in pieces. Such is his folly alſo that fanſies he can mend every thing that is amiſs, and form and ſquare the people exactly according to his Rule: which proves juſt like an unskilful Work-mans cutting a knotty Piece of Wood; who only makes Clefts and Chips (as the other doth Factions and Rents) and in the iſſue gives a grievous gaſh to himſelf.

k 10. This is ſufficient to ſhow, how unprofitable all our endeavours are without true judgment.

10. *If the iron be blunt, and he do not whet the edge, then muſt he put to more ſtrength:*

ſtrength: but wiſdom is profitable to direct.

For as a ruſty Tool, though managed by the ſtrongeſt man, is ſo far from effecting his deſires, that it only tires his arm, unleſs he file and whet it, to recover its edge: ſo all the power in the World rather hurts than advantages him, that hath it, unleſs it be guided and directed by Wiſdom and Prudence; which can do far more, than violence and force, to correct the errours of Kings, and mend the faults of their Government.

11. Surely the ſerpent will bite without inchantment, and a babbler is no better.

11. But of all other men he is the moſt dangerous, who ſpits his Venome ſecretly againſt his Governours; ſlandering and traducing all their actions in his private Diſcourſes, and thereby enraging peoples minds againſt them; and giving them a more grievous wound than if they were ſtabbed with a Weapon: For that may be prevented, or healed after-

wards; but this is like the biting of the moſt deadly Serpent, which ſtopping its ear to all inchantments, poyſons both inevitably, and incurably.

m 12. See here again the wide difference between a Wiſe man and a Fool. The former of which by his vertuous Diſcourſe wins every ones (eſpecially his Princes) favour; and doth good to thoſe with whom he converſes: but the other by his ill tongue, not only hurts his Neighbour but, plunges himſelf into endleſs troubles; out of which he cannot deliver himſelf, nor can any Body help him.

12. *The words of a wiſe mans mouth* are *gracious: but the lips of a fool will ſwallow up himſelf.*

13. And the more he talks, in the greater danger he is: For, though he begin only with ſenſeleſs and impertinent ſtuff, he heats himſelf before he hath done into a rage; and then minds not either how injurious his Diſ-

13. *The beginning of the words of his mouth* is *fooliſhneſs: and the end of his talk* is *miſchievous madneſs.*

14. *A*

courſe is unto others, or how miſchievous unto himſelf.

14. *A fool alſo is full of words: a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?*

14. No, though he be admoniſhed of it he cannot deſiſt. For he abounds with words, and while he thinks to mend the matter, he makes it worſe; adventuring to talk not only of things Civil, but of things Sacred; and not only of things preſent, but of things paſt alſo, nay, of things to come: In which wiſer men than he have little or no skill; and yet the leſs he knows, the more confident and bold he is; when he doth not ſo much as foreſee the evil he is bringing upon himſelf, by his fooliſh prating. n

15. *The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the city.*

15. Which is the more intolerable, becauſe he torments himſelf and others with fruitleſs pains about the abſtruſeſt matters; when he knows not the moſt trivial, that are as plain o

plain as the High-way: For if he be engaged in any common buſineſs, he only tires himſelf with toil and labour, but is never the nearer: like a ſilly Traveller, who, being ignorant of the Road, goes about, if not through dangerous, yet through troubleſome Paths; and the further he goes, perhaps is the further off from the place he intends.

p 16. What a miſerable condition then, is that poor Country in, which abounds (as moſt places do) with a great many of theſe Fools? And beſides, hath the unhappineſs to fall under the Government of a Child: whoſe Tutors, Counſellors, Guardians, and Protectors, who have the management of all Affairs in his minority, are ſo given to their pleaſure, that they can find no time to mind ſeriouſly the publick buſineſs; nor take

16. ¶ *Wo to thee, O land, when thy king* is *a child, and thy princes eat in the morning.*

17. *Bleſ-*

any care to infuſe Principles of Wiſdom and goodneſs into their young Princes mind, but let him remain a Child as long as he lives.

17. *Bleſſed* art *thou, O land, when thy king* is *the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs.*

17. And, on the contrary, the happineſs of that Nation is inexpreſſible, whoſe King is not only of an Illuſtrious Family, deſcended from the moſt ancient Nobility; but, having had ingenuous and liberal Education, doth not degenerate from their Heroical Vertue: which teaches him to place ſuch Officers under him, in their ſeveral ſtations, as make pleaſure wait upon buſineſs; which they firſt diſpatch, and then refreſh themſelves; not to exceſs, but to fit themſelves to return to their buſineſs again. q

18. ¶ *By much ſlothfulneſs the building decayeth, and through idleneſs of the hands*

18. Being ſenſible that, as through the negligence and groſs careleſneſs of the Maſter of a Family, the r

Houſe

Houſe falls to decay; and, for want of timely reparation, the Rain gets in and rots the Roof, and then the Supporters, and at laſt the very Foundation of it: ſo by that lazineſs and ſloth, which is the effect of luxury and riot, Kingdoms themſelves go to wrack; and ſeaſonable remedies not being applied to publick diſorders, the whole Government by degrees grows out of frame, and is in the end diſſolved.

the houſe droppeth through.

ſ 19. For theſe idle and diſſolute perſons, among other miſchiefs, conſume the publick Treaſure, by their vaſt Expences in Feaſts, and all manner of merriment; which ſerve indeed for their preſent pleaſure, but waſte that which ſhould make it laſting, and is of moſt univerſal uſe to ſupport the Princes Crown and Dignity: And therefore when the Exchequer is exhauſt-

19. ¶ *A feaſt is made for laughter, and wine maketh merry: but money anſwereth all* things.

20. ¶ *Curſe*

ed, theſe men are tempted to fill it by the moſt grievous oppreſſions; nay Law and Juſtice, and every thing elſe, is ſold; Vertue it ſelf is of no price, but money alone is valued, and bears all the ſway: which is another way, of bringing all to utter ruine.

20. ¶ *Curſe not the king, no not in thy thought, and curſe not the rich in thy bedchamber: for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.*

20. But notwithſtanding all this, as I adviſed thee before, not to riſe up in Rebellion againſt thy Sovereign (v. 8. *&c.*) ſo now let me add, that it is very fooliſh, as well as wicked, to be provoked by this ill management, ſo much as to ſpeak an opprobrious word of him, or of his Government, or Miniſters: Nay, entertain not ſo much as a thought of it, though it may be done never ſo ſecretly, where none but thy Wife, or moſt intimate Friend, are admitted: For it is not ſafe to truſt any Body with t

with ſo dangerous a Secret, which it is moſt likely will not alway be concealed; but, as it is certainly known to God ſo, will be carried by ſome undiſcerned means or other, with ſuch ſwiftneſs to the Princes ears, as if the Bird that ſat in the Window, or paſſed by when the words were ſpoken, had flown away immediately with the report of them.

ANNOTATIONS.

a Verſe 1.] *He ſeems, in the firſt words of this Chapter, to proſecute what he had ſaid in the laſt Clauſe of the foregoing; ſhowing how much good one Fool may ſpoil, by the great miſchiefs that enſue one fooliſh action: whereby a man, otherwiſe famed for Wiſdom, utterly loſes his reputation. So moſt Interpreters underſtand the latter part of the Verſe; which* Melanchthon, *following the* Vulgar, *interprets quite contrary; that* a little folly, *or rather,* folly for a little while, is better than Wiſdom and Glory: *That is, ſeeming folly, like that*

that of Fabius, *who was condemned for his ſlow proceedings, and thought a cowardly Fool; is better than Wiſdom which makes a glorious ſhow, but doth not conduct things ſo ſafely as that Captain did.*

But this Expoſition agrees not at all with the Similitude, whereby Solomon *illuſtrates what he here ſaith concerning Folly. Which is that of* dead, *or rather* venemous Flies *(for the Hebrew Phraſe* Flies of death *may better be tranſlated* deadly, *than* dead *Flies) which though very little Animals, yet falling into a Pot of precious Ointment, ſpoil it all when they putrefie: and not only take away the delicate ſcent, but turn it into a filthy, noiſome ſtink. For a Fly is obſerved to be both* fœdum & fœtidum Animalculum; *eſpecially ſome ſort of them, which ſeem here to be particularly denoted by the Word* Zebube: *being not merely bred out of filth, and delighting to live in it, but leaving behind them ſuch a humour as is very offenſive to the ſmell, and kills thoſe Creatures into whom they thruſt their ſnouts. From whence the God of the* Ekronites *had his Name of* Baal zebub (2 Kings I. 2.) *which if it were given him by his Worſhippers, ſignified his power to deſtroy thoſe venemous Flies which infeſted the Inhabitants of that Country: if by the* Iſraelites, *expreſſed their contempt of him, as a mean, and a filthy, ſordid Idol. For therefore St.* Hierom

Hierom *thinks the Prophet* Iſaiah *compares the* Egyptians *to a* Flie, VII. 18. *not only becauſe they were a weak people, but* propter ſordes Idololatriæ, *by reaſon of the ſordid filthineſs of their Idolatry: which was a great reproach to their famed Wiſdom: and made them vile, even in the opinion of Pagan people.*

I cannot here omit the reflection, which the Lord Bacon *hath made upon theſe Words (L. VIII.* de Augment. Scient. *C. 2. Parab.* 11.) "*that the caſe of men eminent for Vertue, is* "*very hard, and miſerable; becauſe their er-* "*rours, though never ſo ſmall, are by no* "*means pardoned. But as in a pure Dia-* "*mond, of great luſtre, the very leaſt ſpeck* "*or ſmalleſt cloud ſtrikes the eye, and affects* "*it with a kind of trouble; which in a groſſer* "*Stone would ſcarce be obſerved: ſo in men* "*of ſingular abilities, the leaſt infirmities are* "*preſently eſpied, and become the matter of* "*mens diſcourſe, and are perſtringed with a* "*heavier cenſure; which in men of meaner* "*parts or rank would either paſs without notice,* "*or eaſily procure pardon.* Therefore a little "folly in a very wiſe man, a ſmall ſin in a "very honeſt man, and a ſlight indecency "of manners in a man of courtly and ele-"gant behaviour, much derogates from "their fame and reputation. *So that it* "*would not be the worſt courſe for excellent* "*perſons,*

" *perſons*, if they would mingle ſome ab-
" ſurdities (*ſo it may be done without guilt*)
" with their actions: *that they may main-*
" *tain a kind of liberty to themſelves, and*
" *confound the Notes and Characters of ſmal-*
" *ler defects.*

V. 2.] *From hence* Solomon *takes occaſion* b
to repreſent more largely, how much men ſuffer by their folly, and what advantages Wiſdom gives them: and treats of both, with reſpect, not only to mens private, but to the publick good. And firſt *he ſhows what a difference there is between a Wiſe man and a Fool, in the management of any buſineſs. So I have interpreted this Verſe, which may be alſo thus paraphraſed,* A Wiſe man always takes honeſt courſes; but a Fool turns into bye ways. *Thus* Greg. Thaumaturgus *gloſſes*; A Wiſe man is his own Leader and Conducter to the beſt things; but a Fool inclines to the wrong ſide, nor will his folly ever lead him to any thing that is excellent. *Which St.* Hierom *expreſſes in this manner*; A Wiſe man always thinks of the World to come, which leads to the right hand; but he that is a Fool, only of the preſent World, which lies on the left. *And quotes a famous Paſſage of* Lactantius (*which I find in his* Inſtitutions, *L. VI. Cap.* 2.) *concerning the Letter* Y, *unto which the* Pythagoreans *reſembled the courſe of humane life.*

In which there is a time, when a Tooth finds his way cleft, as that Letter is, into two parts or ways; and he ſtands doubting unto which he ſhould incline. If he be ſo wiſe as to take the right hand way, he is happy; if the other, he is miſerable. Which ſenſe Grotius *follows:* the right hand is the way of Vertue; the left, the way of Vice. *Unto which we may reduce that of the* Chaldee Paraphraſt, The heart of the wiſe inclines to the Law of God, which was given from God's right hand; the Fool to Silver and Gold, which are the gifts of the left.

But if this had been the ſenſe, it would have been more proper to have ſaid, the Wiſe mans heart is on the right hand; *not on* his *right hand; which is much different: and therefore I have omitted this in the Paraphraſe (though I thought good to mention it here) and taken no notice of many other Gloſſes; particularly that of* Melanchthon's, *which ſeems ſomething nearer to the ſenſe:* The Wiſe man hath power over his affections (*the right hand being the ſtrongeſt, and the inſtrument of action in moſt men*) and can moderate them, as occaſion requires: but a Fool is under the Government of his paſſions; and is hurried that way, which his anger, ambition, grief, and other blind affections drive him.

I will add this; that the meaning may be:

A Wiſe

A Wiſe man hath his Wiſdom always at hand; *to direct him what to do, in publick or in private buſineſs; whether he have to do with Friends or Enemies; in adverſity, as well as in a proſperous eſtate (his mind being juſt like the right hand, which we uſe readily, upon all occaſions, for all manner of actions)* but a Fool is to ſeek; *and knows not which way to turn himſelf*, &c. *Which is much to the ſame purpoſe, with what I have ſaid in the Paraphraſe.*

V. 3.] *And ageees with what follows, in this Verſe, the firſt Words of which ſignifie as much as*, Moreover, *a Fool is ſo ſilly, that he cannot hide it. For though the reſt of the Diſeaſes of the mind may be covered by artificial Diſcourſe, as the blemiſhes of our Bodies are with our Garments; only folly cannot be diſſembled, but will appear to all, in every motion of him whoſe weakneſs it is.* c

There is another ſenſe of the laſt Words of the Verſe, beſide that in our Tranſlation; which I have not neglected: becauſe the Words will bear the ſenſe of the Vulgar; *viz.* He ſaith every Body is a Fool. *Which St.* Hierom *interprets thus*, He judges all men by himſelf. Symmachus *thus*, He fanſies himſelf the only Wiſe man. *The LXX (as Saint* Hierome *obſerves) ſeem wide from the ſenſe, who tranſlate it thus:* All that he thinks is very vain. Maldonate *underſtands it differ-*

rently from them all, in this manner: In that wherein he himſelf offends, he reprehends others.

d V. 4.] *And then* Solomon *proceeds to give a particular inſtance of this Folly and Wiſdom; eſpecially in the Publick State and Government. Where it is great folly for a Governour to carry himſelf haughtily, and furiouſly; but if he do, it is no leſs folly in his people to oppoſe him with the like paſſions; and not rather to be patient and peaceable; which is the ſenſe of v. 4. Which ſome take for a Counſel to Governours; others to the Subject. They that underſtand it as Counſel to Governours, tranſlate it ſome of theſe ways:* If the ſpirit of a Governour come upon thee; *that is, if thou art fitted for Government, and advanced unto Dignity, behave thy ſelf humbly; and adminiſter all things with great lenity: for that is the beſt way, to heal publick Diſtempers. Or thus,* If thou art made a Prince, diſcharge this Office diligently, *and with vigilance: for if thou art remiſs and careleſs, it will make thee fall into great errours. Or, as ſome will have it, in this manner,* Thou haſt a deſire to be in authority, ſuppreſs it; *or if it be offered thee, accept not of it: a private life is better; and leſs ſubject to the occaſions of ſin and danger. And ſome tranſlate it thus,* If thou art in ſingular favour with the Governour, keep thy

thy ſtation notwithſtanding; and be not ambitious of Preferment, *&c. Which is Counſel unto Subjects; and by* ruach (ſpirit) *of the Ruler, moſt do not underſtand his* favour, *but his* anger: *and then alſo it may be taken in a different ſenſe from that in our Tranſlation (making it ſtill an Advice to him that is in Authority) that if anger come upon him, he ſhould reflect, and conſider the ſtation wherein he is; leſt this paſſion make him act undecently, and tranſport him into great ſins.*

But the greateſt part of Interpreters, taking the Verſe to be Counſel to a Subject, in caſe he incur the diſpleaſure of his Prince, I have followed that ſenſe; which is alſo moſt agreeable to the coherence. And I have interpreted that Advice, not to leave his place, *as moſt do, for not quitting the Duty of a Subject: but have taken in alſo the moſt ingenious Interpretation of the Lord* Bacon. *Who makes this a Political Advice to Courtiers; not to relinquiſh their Place and Office, nor to retire from the execution of their Charge, as many do, when they ſee their Prince angry with them.* "*Which ariſes partly out of an* impatience of "diſgrace; *partly leſt they ſhould* make the "wound bleed afreſh, *by coming into the* "*preſence; partly that their Prince may ſee* "how ſorrowful, and humble *they are:* "*which makes them think fit to withdraw* "*themſelves from their employments; nay, to*

" *reſign perhaps the Offices and Dignities them-*
" *ſelves into the Princes hands.*

" *But* Solomon *diſallows this way of Cure,*
" *as hurtful and prejudicial; and that upon*
" *very good grounds. For* firſt *this courſe,*
" *doth* too much publiſh the diſgrace it ſelf:
" *from whence both Enemies and Enviers grow*
" *more bold to hurt; and Friends more timo-*
" *rous to help.* Secondly, *By this means it*
" *comes to paſs, that* the wrath of the Prince,
" *which, if it had not been made publick, would*
" *have died perhaps of it ſelf,* becomes now
" more fixt: *and having begun to overthrow*
" *the man, is carried on to his utter ruine.*
" *And* laſtly, *this retiring* ſavours ſome-
" thing of a malignant humour; *that is*
" *fallen out with the times: which heaps the*
" *miſchief of indignation, upon the miſchief*
" *of ſuſpicion.*

" *The proper Precepts therefore for a Cure,*
" *are theſe; which he thinks are contained in*
" *the laſt Words,* Pliant demeanour paci-
" fies great offences. Firſt, *Above all things*
" not to ſeem inſenſible or not ſo affected,
" as in Duty he ought to be; for the Prin-
" ces diſpleaſure; *either through* ſtupidity
" *or a* ſtubbornneſs, *and pride of ſpirit. That*
" *is, Let his countenance be compoſed, not to a*
" *ſullen and contumacious, but to a grave and*
" *modeſt penſiveneſs; and in all manner of*
" *employments, let him ſhow himſelf leſs plea-*

" *ſant*

"*ſant and cheerful than he was wont to be.*
"*Which, it may be expedient alſo that, ſome*
"*Friend or other ſhould repreſent to the*
"*Prince; and inſinuate ſeaſonably, with*
"*what ſenſible grief he is inwardly afflicted.*
"Secondly, Let him carefully avoid all,
"even the leaſt occaſions, *whereby either*
"*the thing it ſelf, which was the firſt cauſe of*
"*the indignation may be revived; or the*
"*Prince apprehend a new occaſion to be diſ-*
"*pleaſed with him again, or, upon any*
"*account whatſoever, to chide him before o-*
"*thers.* Thirdly, *Let him with all diligence*
"*ſeek, on the other ſide, all manner of occaſi-*
"*ons, wherein* his ſervice may be accepta-
"ble to his Prince: *that both he may ſhow a*
"*prompt and forward affection to redeem his*
"*forepaſt offence; and his Prince may under-*
"*ſtand, what a good Servant he is likely to*
"*loſe, if he thus caſt him off.* Fourthly,
"*Let him ſagaciouſly either* lay the fault up-
"on others; *or inſinuate, that* it was com-
"mitted with no ill intention, *in himſelf;*
"*or remonſtrate* their malice *who accuſed him*
"*to the King, or aggravated his fault, more*
"*than it deſerved. To conclude,* Let him
"be diligent and watchful in all things,
"and intent upon the Cure.

There is another Great Man, of our own, who ſeems to take this for an Admonition, not to be falſe-hearted, by flinching from our ſtati-

on, when mighty men frown upon us. In an upright courſe (*ſaith Biſhop* Sanderſon, *in his Sermon upon* 1 Cor. VII. 24. *Sect.* 46.) Fear not the face of man, neither leave thy place, though the ſpirit of a Ruler riſe up againſt thee: patience will conjure down again that Spirit in time; only if thou keep thy ſelf within thy Circle. *But I look upon this, which agrees not with the latter part of the Verſe, as an accommodation only of theſe Words to his preſent purpoſe; and not as intended for the proper ſenſe of them.*

e *But of all other follies, this is the moſt miſchievous, of which Princes themſelves are ſometimes guilty: in preferring (as it follows v. 6, 7.) unworthy men (who are ſo unfit to govern others, that they cannot govern themſelves) to the higheſt Dignities, and perhaps truſts; and at the ſame time neglecting, if not depreſſing men of worth and honour, of Noble Families, and ſometime of Heroical Vertue. Which is more provoking, becauſe more pernicious, than the perſonal diſpleaſure (before mentioned v. 4.) which they expreſs towards any private man. For it is an univerſal grievance, and as if the Ruler himſelf ſhould give order for all the miſchief which they do (as ſome expound that Phraſe* as an errour) *And yet notwithſtanding, it is the wiſeſt courſe not to be exaſperated by it, to make any tumults and ſeditions; but to be patient and*

and quiet, v. 8, 9. *So I have expounded theſe Verſes, in connection one with another: for, though there are thoſe who by* Ruler *here underſtand the* Devil; *who thruſts the worſt men into the beſt Places (as may be ſeen in St.* Hierom's *Commentaries) and others underſtand* God *who permits this; yet the whole Diſcourſe is ſtill to the ſame purpoſe: that ſenſleſs perſons get into power; being more acceptable many times at Court (as* Melanchon *gloſſes) than the wiſe and good. According to the ancient Verſes,*

Ὁ βίος μάλιστα τοῖς πονηροῖς ἥδεται·
Πρώτην δ' ἄρισα κόλαξ, ὁ συκοφάντης δεύτερος.

This World takes the greateſt pleaſure in bad men: the Flatterer fares beſt in the firſt place; and next him the Sycophant and falſe Accuſer. *In the Roman Story, there are many inſtances of men preferred merely for their Vices, of others only for money: ſome of which are collected by* Johannes Fileſacus, *L.* 8. *Selectorum. Cap.* 15.

V. 6.] *I mentioned* Vices *(in the foregoing Annotation* e) *becauſe* folly, *in the holy Language, comprehends that; as well as ſilline ſs or incapacity to manage affairs, and mindleſneſs, negligence and ſloth: which are both denoted in the Hebrew Word* סכל *in this place: Where the Abſtract (as they ſpeak) being put for the Concrete; we are to underſtand idle, ignorant* f

ignorant and ſenſeleſs men; and that in the higheſt degree: and, being oppoſed to rich, *they are alſo ſuppoſed to be men of mean extraction, or condition. For which reaſon the rich alſo are to be underſtood not ſimply men of Eſtates, or great Birth; but of excellent education; noble endowments of mind; and attentive unto buſineſs,* &c.

g V. 7.] *The ſenſe of this Verſe is not different from that of the former; but the ſame thing is ſet forth in both, by two illuſtrations: one taken from their Place and Dignity; the other from the Equipage (as we now ſpeak) wherein they appear, upon their advancement. For to* ride *belonged unto Great Perſons; as to go on foot, unto Inferiors. And to ride on* Horſes *in* Solomon's *time, was much more ſtately than to ride on* Mules, *which were uſed by Great Men in* David's *time* (2 Sam. XIII. 29. 1 King. I. 33.) *or on* Aſſes, *in former Ages,* X. Judg. 4.

h V. 8.] *Yet it is as ſenſeleſs, to be inraged, by this preferment of ſenſleſs and unworthy men, into rebellion; as the Wiſe man here ſhows by ſeveral Proverbial Sayings. In the Application of which to this purpoſe, I have the approbation of* Melanchthon: *who expounds the laſt Words of v.* 8. *and the firſt of v.* 9. *concerning the puniſhment of thoſe; who go about to change the ancient Laws, and the Form of Government. And it is more agreeable*

greeable to the Phraſes of breaking hedges, *and* removing land-marks, *or ſuch like things; than to apply it unto the miſchiefs that Princes bring upon themſelves and their Countries, by ſuch imprudent promotions, as are before-mentioned: though that be true alſo; that ſuch diſorders give great diſguſt, and are the occaſion of dangerous commotions.*

Which commonly are moſt fatal, notwithſtanding, to thoſe that are ſo fooliſh as to adviſe, contrive, and excite them. Who bring that miſchief on themſelves which they intended ſhould wholly have fallen upon others; as Solomon *here ſhows by two Similitudes. One taken from the Pits digged for the intrapping* Foxes, Wolves *and ſuch like Creatures; or, as others will have it, from thoſe that undermine the Walls of Towns, and often periſh in the Mines wherein they themſelves have long wrought. Agreeable to that old Saying, which* Ariſtotle *mentions (in his* third *Book of* Rhetoricks, *Cap.* 9.) *out of* Democritus Chius οἶτ' αὐτῷ κακὰ τύχει ἀνὴρ, ἄλλῳ κακὰ τύχων. *The other from a Breaker of an* Hedge, *or* Fence *or* Wall *(for ſo we tranſlate this Word* XXII. Numb. 24.) *or any* partition *(ſo the LXX there tranſlate it by the Word* φραγμὸς) *whereby mens grounds were ſeparated, and kept in ſeveral: in which enterprize he meets with his deaths wound from a Serpent. Which were wont to*

lurk

lurk in Rocks (XXX. Prov. 19.) *and in Holes of the Earth* (XI. Iſai. 8.) *as well as in the bottom of* Hedges, *or old* Walls *(as the Wiſe man here intimates) and in other dry places, where there was no water,* VIII. Deut. 15. *There were Water-Serpents alſo,* IX. Amos 3. *of which men were in leſs danger.*

i V. 9.] *There is great variety of judgments concerning the ſenſe of this Verſe: But that which I have given I am ſure is not improper; which in ſhort is this: That they who out of love with novelty will not let things alone in their place, but be altering and changing, though thereby they make great rents and diſtractions; do not only give themſelves a great deal of trouble, and diſturb the quiet of their own mind; but run the hazard of ruining themſelves, together with whole Kingdoms and Churches. Therefore that Saying of* Pindar, *quoted by* Melanchthon, *ſhould alway be in peoples minds:* It is eaſie to diſturb a Government; but God alone can ſettle it again.

The Phraſes are ſufficiently explained in the Paraphraſe: only I think fit to note that the Word which, following the LXX, we tranſlate endangered, *is by* Forſterus *tranſlated* aſpergetur, *that is, hurt by the* ſhivers *of it.*

k V. 10.] *There is no leſs variety, but rather greater, in the interpretation of this Verſe: Wherein*

Wherein he ſeems to return to the commendation of Wiſdom. And it may ſtill refer to what went immediately before; as I have applied it, in the latter end of my Paraphraſe. In which I have not varied from our Tranſlation; if after thoſe Words put to more ſtrength, *theſe be underſtood*; but all in vain: *And ſo the Words may be tranſlated out of the Hebrew*, If the iron be blunt, and he (*that cutteth with it*) do not whet the edge; it will overcome all the force he uſes: *that is, will not cut as he would have it. And ſo the meaning of the Verſe is excellently expreſſed by the Lord* Bacon (*in his Preface to the* ſecond *Book of the* Advancement of Learning) Theſe words, *ſaith he*, inſinuate, that a wiſe election of the means, doth more efficaciouſly conduce unto the accompliſhment of any enterprize; than any inforcement or accumulation of endeavours. *For as the Saying is*, Claudus in via antevertit Curſorem extra viam. *A lame man in the way, will outrun a Poſt out of the way.*

But though I take this to be the true ſenſe; yet I ſhall here mention ſome others, that the Reader may chuſe which he thinks moſt congruous. Some take that Word chajalim, *which we tranſlate* ſtrength, *for* Forces *or* Armies; *and make the ſenſe this:* Where an Army is governed by Wiſdom, it prevails though

it

it be defective in Weapons: for Wiſdom doth more to ſet things right (*i. e. doth more to make up the want of Arms)* than Arms can do to get the Victory alone. *Others, who tranſlate the former part of the Verſe to the ſame ſenſe that I have done, tranſlate the laſt part thus: the* excellence of induſtry, is Wiſdom. *That is, Wiſdom in this excels all other Tools that they are blunted by uſe; but it is ſharpened thereby. And therefore they, the more they are uſed, give them that employ them the greater labour; but this, the more it is exerciſed, gives us the leſs. Thus* Maldonate. *Some in this manner, If Iron be blunt, it muſt be ſharpned: and ſo muſt the Sword of Juſtice (when by the negligence of Officers, it hath loſt its edge, and the Earth is filled with violence, with thefts and adulteries,* &c.*) be reſumed and whetted by the Magiſtrate, to the ſevere puniſhment of ſuch wickedneſs.*

Melanchon *ſeems to expreſs the ſenſe of the* Vulgar: *as Iron being blunted, is not ſharpned without great labour! ſo the Companion of great diligence, is Wiſdom: or Wiſdom cannot be attained without great induſtry. Which others, that follow that Tranſlation, expreſs thus more largely: As a Knife or ſuch like Inſtrument, having lain long ruſty, cannot without much whetting be ſharpned again: ſo the mind that is grown dull by long ſloth and negligence,*

negligence, requires great labour, ſtudy and exerciſe, to reſtore it to its former vigour. Which may be applied to Government that is decayed, and cannot, without a wonderful diligence and prudence in thoſe that have the management of things, be recovered.

There are thoſe who look upon it only as an Admonition, what may be done by mere induſtry and pains-taking, though a man have not much wit, nor be much befriended by others; and yet gets up wonderfully in the World.

V. 11.] *In the Expoſition of this alſo there is much variety; according as the Hebrew Phraſe* Maſter of the tongue, *is expounded, either of a* mere Babler, *and looſe Talker; or of a* Backbiter *and Slanderer. I have taken it in the latter ſenſe; as St.* Hierom, *in the Vulgar Edition, doth. And the former part of the Verſe, may either ſignifie a Serpent that* is *not inchanted; or that* cannot be *inchanted, by any means. For ſome ſuch ſort of Serpents there were, as* Bochartus *obſerves* (*L.* 3. de ſacr. Animal. *C.* 6. *Part. II.*) *and as appears out of* Jer. VIII. 17. *and other places of holy Scripture. Unto which, I think, the Backbiter and Detractor may be beſt compared: for nothing will reſtrain his virulent humour; nor defend one from the miſchief which he doth in ſecret. I have connected this Verſe alſo with the precedent matter; as it may be, though we ſhould take the* Words

Words in the common ſenſe: which is this; that as a Serpent will bite, if he be not charmed; ſo will he do miſchief that talks much, if he govern not his tongue with great Wiſdom. Or, as others interpret the latter part of the Verſe, a mans words, though never ſo eloquent (for ſo the Word lachaſch *is uſed,* III. Iſai. 3.*) will do no good, to pacifie a Princes mind; if he be not charmed at the very firſt, before he have fixed his anger.*

Others take this Verſe ſeparate from the reſt, and underſtand no more by it, than this; that a Calumniator is like a Serpent, that bites ſecretly; without ſo much as giving warning by its hiſſing. So Melanchthon; *who truly obſerves, that calumny is a moſt grievous Peſtilence; which rages and deſtroys whole Countries. For it firſt kindles Diſſentions; and thence ariſe Confuſion of Religion, Wars and Deſolations. Or, according to our Tranſlation,* A Babler can no more refrain from blurting out his own or others Secrets, than a Serpent, if he be not charmed, can do from biting. *Which may be referred alſo to the matter foregoing, in this manner: He that gives himſelf a liberty of talking of every thing, blurts out even the Secrets, and the Vices of Princes; whereby he not only makes himſelf odious, but procures his own deſtruction.*

m V. 12.] *The* three *following Verſes, may be alſo*

also referred to the same matter; and the latter part of this, is capable of another sense, than that in our Translation; which is this: That a Fools lips subvert all that a wiser man hath said. *So St.* Hierom *expounds it. There would be less harm in folly, saith he, if it would be content with its own rustick ignorance: but it affects to contradict the dictates of Wisdom, and to affront prudent persons; nay to supplant and overthrow them; whereby it becomes exceeding wicked.*

V. 14.] *And it is in vain to hope to amend this; Because, as* Solomon *here observes, a Fool thinks himself in this very thing to be wise and learned; that he is able to multiply words; though they be never so confused, without head or foot (as we speak) and he say the same thing over and over again, in a Round; as the LXX seem to understand the Word* holleloth *madness (in the foregoing Verse) which they translate περιφέρειαν, as if it were from the Hebrew Word, which signifies a* dance. Melancthon *understands these* three *Verses, as if they expressed the difference between wise Counsellors or Teachers; and such as are foolish, but fansie themselves very wise: though they direct their Counsels and Instructions, merely by their own, or others blind affections. So* Mardonius *perswaded* Xerxes, *unto his unhappy War; and* Pompey *had such like Instigators: but they were ignorant men, or*

conſidered not what had been before. *So he expounds this* 14th *Verſe:* They who by fooliſh counſel, or pernicious Doctrine, undo themſelves and others, regard not former Examples; nor have any proſpect of future puniſhments.

o V. 15.] *He refers alſo this Verſe (where I have put two ſenſes together) unto the ſame thing. Theſe perverſe wiſe men, ſaith he, make a great buſtle to no purpoſe; and, endeavouring to reform many things, bring lamentable events upon themſelves and others: becauſe they are ignorant of the ſenſe of Mankind; and conſider not the weight of buſineſs; nor diſcern what is fit to be done. Which is comprehended in theſe Words,* They know not the way to the City; or to the Court: *But are like the Shepherd, ſaith he, who coming to Court, had a Looking-Glaſs beſtowed on him; in which contemplating himſelf, he fell into admiration of his own beauty: and thereby grew ſo inſolent, that he was not only thrown out with diſgrace, but broke his neck.*

p V. 16.] *From hence* Solomon *takes occaſion to admoniſh us, that the miſery or welfare of a people, depends very much upon the King that governs them. Who if he be a* Child, *muſt be governed by others: and if they prove bad, as commonly they are, all things go to wrack. This ſeems to be the ſenſe of this Verſe: where by a* Child *I underſtand a Prince*

Prince to whom the Sceptre falls in his minority: though it may be taken (as Jo. Forſterus *expounds) for one that is* rerum imperitus, *unskilful in buſineſs (as in* I. Jer. 6, 7. III. Iſai. 4.*) and I have not omitted the common Interpretation, which underſtands it of ſuch a* weak *Prince, as is wholly governed by his paſſions, and lets the worſt of men govern him. Who, like Children, think all is well, if they may but play, and follow their pleaſure. Which they take ſo greedily, that they are drinking, when they ſhould be at Council; dancing, when they ſhould be judging Cauſes. So* Jo. Druſius, *I remember, expounds* eating in the morning; *in his Annotations on* XVI. Numb. 5. *where he applies that place of* Jeremiah, XXI. 12. *to illuſtrate this: and obſerves that the* morning *is the time of Judgment and Counſel; as the* evening *is for mirth or compotations. According to that of* Socrates, In the Morning Counſel, in the Evening Converſation. *And that of the Hebrews,* Non judicant in hora Ebrietatis; *they do not ſit to judge in the hour of drinking*; i. e. *in the Evening. Which is ſo prejudicial to Government, that there was a Law among the* Carthaginians, *that no Magiſtrate whatſoever ſhould drink any Wine at all,* τοῦτον τὸν ἐνιαυτὸν οἷς ἂν ἄρχωσι, that Year in which they bare any Office, *&c. as we read in* Plato, *L.* 2. de Legibus, *p.* 674. *Edit.* Serrani.

rani. *And he admirably repreſents what the miſchief of it is, when a mere Youth governs, who is not able to undergo ſo weighty a Charge; in the next Book, pag.* 691.

q V. 17.] *And, on the other ſide, the felicity of a Nation is unſpeakable, when it is under the care of a gallant Prince: whom he calls* ben chorim. *Which may either ſignifie his Deſcent, or the excellent Qualities of his own perſon: or rather both, one who inherits the Vertue of his Anceſtors. Who though they ſhould chance to leave him but a* Child, *yet intruſt him with ſuch wiſe and faithful perſons; that they infuſe into him the ſpirit of his Heroical Predeceſſors: which makes the people willingly ſubmit unto him. For as* Plato *obſerves, that Parents every where have the power of governing their Children: ſo next to this it is conſonant,* γενναίους ἀγενῶν ἄρχειν, *that generous perſons (who do not degenerate from the Vertues of their Noble Anceſtors) ſhould govern thoſe that are mean and baſe, L. III. de* Legibus, *p.* 690. *Whence the Babylonian Princes are called by this Name,* XXXVI. Iſai. 12. *Where the* Chaldee *hath* bene hierin, *the Sons of ingenuous and free men; or the Sons of Heroical Perſons. For hence comes the name of* Heros: *and thence* Bacchus *is called by the name of* Liber, *i. e. a Prince or Noble Man, as* Bochartus *rightly obſerves in his* Canaan, *L. I. Cap.* 18. *And ſo*

ſo the LXX tranſlate ben chorim *in this place,* υἱὸς ἐλευθέρων: *which Word they elſewhere tranſlate* ἔνδοξοι *Nobles,* V. Nehem. 7. VI. 17. *and* ἄρχοντες, XXXIV. Iſai. 12. *It is vulgarly derived from the* white garments, *or* robes of fine linnen, *wherein ſuch great Perſons appeared: but it is more likely to be of ſome Foreign Original; and may be beſt tranſlated* illuſtrious *perſons.*

V. 18.] *I have referred this and the next* r
Verſe, unto the ſame matter. And this repreſents, how neceſſary it is to be very diligent and careful to make up the ſmalleſt Breaches, and correct the beginning of Diſorders; by ſhowing what ruine attends upon ſupine ſloth, remiſneſs and negligence. Which is expreſſed in two *moſt ſignificant Words; the firſt* (ſlothfulneſs) *implying ſuch a ſluggiſh temper, that a man will move neither hand to any Work: the other* (idleneſs) *ſuch a remiſneſs and liſtleſneſs, as there is in a man that is aſleep: when his* hands hang down (*as the Phraſe is* XII. Hebr. 12.) *which ſeems to be the import of* ſhiphluth *in this place; coming from a Word that ſignifies humble, and dejected.*

The next Verſe repreſents the vaſt power of ſ
money: which therefore a Prince ſhould be ſure to have at command; becauſe it commands all other things. As he finds, when he is in want of it; and is thereby tempted to ſqueeze his people unjuſtly; or to ſet all things

to ſale: which is another way of expounding that Phraſe, Money anſwers all things. *I cannot omit here to note, that it would not be abſurd, if this Verſe ſhould be connected with v.* 17. *to ſignifie the happineſs of a Nation, whoſe Prince takes care that his people want not proviſion (*bread *and* wine *in the Language of the Hebrews ſignifying all that is neceſſary for humane life) but eſpecially that the money of the Nation, whereby all things are purchaſed, be not exported.*

t V. 20.] *But whatſoever negligence, or profuſeneſs and waſte there be; it ſhould not provoke any wiſe or good man, to ſpeak contemptuouſly of his Sovereign, or of his Miniſters: if he conſider merely how unſafe it is, to make ſuch reflections on him. For there are no ears ſo faithful, no place ſo ſecret, as that they may be truſted with ſuch Words:* the ears of Kings, *according to the old Saying,* being as long as their arms. *That is, they can as eaſily diſcover crimes, as puniſh them: they have Spies on purpoſe every where; or men to ingratiate themſelves, will turn Accuſers; or loyal perſons, may, ſome way or other, come by the knowledge of it, and think themſelves bound to let their Sovereign know, who are his Enemies.*

Thus moſt Interpreters, and the moſt learned underſtand this Verſe: and therefore I have followed no other Interpretation in my Paraphraſe.

phraſe. For thus that admirable perſon, S. Bochartus *gloſſes upon theſe Words* (Epiſt. qua reſpond. ad 3. Quæſt. p. 37.) *The true mind of* Solomon *is, that Kings do not want their* περσκοπους καὶ κορυκαίους, *Emiſſaries and curious Obſervers; by whom they learn what is moſt ſecret. Which was the reaſon that* Midas *was repreſented by the Poets with Aſſes ears; becauſe he had thoſe that liſtned and hearkned in all parts of his Kingdom: and brought him News of every thing, that was but whiſpered by his Subjects.*

And thus St. Hierom, *the ſimple ſenſe is, that we take care we be not overcome by anger and fury, to ſpeak evil of our Prince, or detract from him: for he may ſome way or other hear it, contrary to our expectation, and make us ſuffer for our ungoverned tongue. That's the meaning, ſaith he, of the laſt part of the Verſe; which is an Hyperbolical expreſſion, like that, in common ſpeech, when we ſay:* The Walls that are conſcious to what you ſpeak will diſcover it. *Nay, this very Proverbial Hyperbole is uſed in good Authors, for a thing very ſecret,* Unleſs ſome Bird ſaw it. *So* Ariſtophanes *in his Comedy which hath its Name from Birds.*

οὐδεὶς εἶδεν τ' θησαυρὸν τ' ἐμὸν, πλὴν εἴτις ἂν ὄρνις.

None ever ſet eye upon my Treaſure, unleſs perhaps ſome Bird.

And Suidas *cites this Verſe out of the ſame Poet (which more illuſtrates the ſenſe I have given of this Phraſe in the Paraphraſe)*

οὐδεὶς με θεωρεῖ πλὴν ὁ περιπλάμενος ὄρνις.

None ſees me, unleſs the Bird that paſſeth by.

But I am not ſatisfied whether Solomon *had not reſpect to ſomething elſe; and intimated that ſome* Prophet *might make the diſcovery: as* Eliſha *did of many things ſpoken in the King's own Bed-Chamber,* 2 Kings VI. 9. *The* Chaldee Paraphraſe, *by* that which hath Wings, *underſtands the heavenly Miniſters: and ſo many of the* Hebrews: *about which, though they talk many fabulous things, yet the meaning may be, the Angels ſhall, one way or other, bring it to light, and give occaſion to the diſcovery. For, as a great man of our own obſerves (Biſh.* Taylor, *L. III.* Duct. Dub. *Ch.* 3. *Rule* 3. *n.* 3.) the Government of the other World reaches ſtrangely even unto us; "*and we ſpeak not a word in vain,* "*but by the Divine Providence it is diſpoſed* "*to purpoſes that we underſtand not. And* "*therefore it is not ſafe to ſpeak evil of* Ma- "giſtrates, *in our private houſes; leſt the* "*Angel that attends us order it ſo, that it* "*paſs into publication. But as for the* King "*(who is above the* rich *or mighty)* call him "not accurſed in thy heart: *Which being a* "*thing that can only be perceived by God, who*

"*is*

" *is the Searcher of the heart*; *it ſhows that*, " *as Angels take care of the rich, the wiſe,* " *the mighty and noble: ſo Kings are the pe-* " *culiar care of God*, &c.

And indeed, as the ſame Bochartus *adds, it appears from hence that* Solomon *doth not deterr us from this ſin, by the mere fear of danger; for he lays a reſtraint not only on our words, but on our thoughts: which are known only unto God. And if we may not in thought detract from him, how much leſs ſpeak a reproachful word of him; or move rebellion againſt him.*

I ſhall only add two *things more, and conclude this Chapter with a notable Diſcourſe of* Martin Luther; firſt, *that ſome of the Hebrews who take the Angels to be here meant, thereby underſtand the* Devil: *as our Saviour by the* Fowls of the Heaven *underſtands* ὁ πονηρὸς, *the evil one*, XIII. Matth. 4. *But eſpecially* Night-Birds, *they ſay* (*who may ſeem here to be meant, where he ſpeaks of the* Bed-Chamber) *denote the Devil and his Angels. Whence that Proverb among the Arabians*, Speak where there is no Night-Bird; *that is, where no Creature hears.*

Secondly, *The laſt part of the Verſe, are capable of this ſenſe* (*if we diſtinguiſh between* Bird of the Air, *and* that which hath wings: *taking the one for* Angels, *and the other for* men; *who miniſter to Kings as Angels*

gels do to God) that the Angels will report our blaſphemy in Heaven; and ſome or other will be found to reveal it, and carry the News of it, to the King upon the Earth. Gregory Neocæſarienſis *ſuggeſts the former part of this: who thus expounds the Words,* Swift and winged Meſſengers carry all to the only rich and great King; diſcharging both a ſpiritual and rational Miniſtry.

It will not be unuſeful, much leſs unſeaſonable, in ſuch an unruly Age as this, to let the Reader underſtand how deeply the firſt Reformers *of Religion laid this Precept to heart; by tranſcribing ſome of* Luther's *Admonitions, in his Annotations on this Verſe.*

"*The worſe and the more malignant,* ſaith he, "*the World is, the more ſtudious* "*and laborious* Solomon *teaches us to be, in* "*the doing our Duty. Particularly, in* ho- "nouring Magiſtracy; *becauſe it is a Di-* "*vine Ordinance, and the better part of the* "*World: by which God manages all things* "*under the Sun. But the ungodly begin their* "*wickedneſs, chiefly in the contempt of Magi-* "*ſtrates; when they hear how God blames and* "*reproves them in the holy Scriptures. But it* "*belongs to the Divine Office to find fault* "*with Magiſtrates and to rebuke them. And* "*therefore, though thou heareſt it, yet do not* "*imitate it. For thou art not God; nor the* "*Ordainer, no nor the Reformer and Reſto-*

"*rer*

" *rer of the Divine Ordinance. But as God*
" *reproves them, ſo thee alſo, in the holy Scri-*
" *ptures; that thou mayſt do thy Duty, and*
" *not meddle with what belongs to them.*
" *Whereas thou forgetting the Beam in thy*
" *own eye, beginneſt to ſpy the Mote in another*
" *mans: correcting thy Superiors, by whom*
" *thou rather art to be corrected. And if thou*
" *ſhouldſt ſuſtain their Office, wouldſt offend*
" *more than they do, and not do ſo much*
" *good, as is performed by them. The mean-*
" *ing therefore of* Solomon *is this; I have*
" *ſpoken much of Princes, how they undo the*
" *World; but do thou reverence them, not-*
" *withſtanding that: for they are not an hu-*
" *mane Ordinance, but a Divine. Saint* Pe-
" ter *indeed calls the King an* humane Crea-
" ture; *becauſe he is aſſumed from among*
" *men, but his Authority is Divine: And*
" *though Princes be bad, they are to be honour-*
" *ed becauſe of this Ordinance of God. Why*
" *then wilt thou ſpeak evil of thoſe, who are*
" *vexed with ſo many and ſuch great cares*
" *and labours for thy peace; if they be good?*
" *and if they be bad and fooliſh, their own*
" *impiety is miſchief enough to them, and*
" *brings them into ſufficient danger. Bear*
" *with them then, and compaſſionate them; ra-*
" *ther than rail upon them, and revile them,*
" &c.

Yes, will ſome anſwer; but we may ſay what

we

we pleaſe of their Miniſters. Not ſo, ſaith the Wiſe man in this place, Curſe not the rich, *i. e. men in great Authority under the King. For (as the ſame* Luther *diſcourſes upon the* firſt *Verſe of this Chapter)* "*juſt as* "*we ſee Flies fall into a Pot of excellent Oint-* "*ment, and there dying and corrupting, ſpoil* "*it all: ſo when excellent Counſel is given* "*in the Kingdom, in the Senate, in War;* "*behold there comes ſome miſchievous Knave* "*or other, and utterly daſhes it, ſo that it hath* "*no effect. But as we are compelled to endure* "*thoſe poiſonous Flies; ſo we muſt be content* "*to ſuffer theſe peſtilent Counſellors.*

CHAP.

CHAP. XI.

ARGUMENT.

As Obedience to Governours, and patience under ill Government are the means (he ſhows in the foregoing Chapters) to preſerve peace and quietneſs; which are the great bleſſings of humane life: ſo in peaceable, quiet and eaſie times nothing contributes more to our happy living, than the conſtant exerciſe of Charity, *in Works of Mercy; which make us beloved both of God and man. Upon which therefore the Wiſe man here inſiſts largely; in the* ſix *firſt Verſes of this Chapter: and then preſſes men to it by the conſideration, that there is no pleaſure like this, while they live; and that as they cannot keep what they have long, but Death will rob them of all: ſo they muſt give an account of what they have enjoyed; and therefore had beſt make ſuch an uſe of it, as will ſtand them in ſtead at that time. This I take to be the ſumm of this Chapter.*

1. *CAST thy bread upon the waters: for thou ſhalt find it after many days.*

1. NOW, having ſhown how thou oughteſt to behave thy ſelf towards thoſe above thee, look down a little upon thoſe a

thoſe below thee; and believe that nothing is more profitable (though the World think otherways) as well as obliging, than to be kind and charitable unto all men; but eſpecially to poor, miſerable people, though they be not ſo good, perhaps, as they ought to be; but will ungratefully forget all thy benefits, and never think of them more; or, at leaſt, are never likely to make thee any return, no more than if thou didſt ſow thy Seed on the Sand or in the Sea: let not that diſcourage thee; for when thou thinkeſt not of it, God will requite thee, either in this World, or in the next; nay, there may come a time, when ſome of thoſe who have been relieved by thee, may do thee ſervice.

b 2. Give therefore unto others ſome part of the good things, which God

2. *Give a portion to ſeven, and alſo to eight: for thou*

thou knoweſt not what evil ſhall be upon the earth.

hath given thee; and give very liberally, and be not weary neither of well-doing; but though there be a great many Suitors that ſolicite thy Charity extend thy bounty to them, rather above than beneath thy ability: for thou knoweſt not how calamitous the times may ſhortly be, and then the good thou haſt done, will ſtand thee in greater ſtead than all the Goods thou enjoyeſt: which perhaps may be taken from thee, and leave thee nothing to do good withal; but make thee an Object of other mens Charity; which no perſon hath greater reaſon to expect, than he who, when he had wherewithal, hath been kind to others in that condition.

3. If the clouds be full of rain, they empty themſelves *upon the earth: and if the tree fall toward*

3. Look up to the Heavens, and imitate the Clouds; which are not filled with moiſture for themſelves; but pour it down

down freely and plentifully upon the thirſty Earth; even upon the barren as well as upon the fertile Soil, without any difference: and look upon the Earth and learn from the Trees to be fruitful in good Works, while thou art alive; for when thou art dead, none can raiſe thee up again to exerciſe that Charity which now thou neglecteſt; no more than a Tree can be made to bear when it is cut down, but which way ſoever it falls, whether to a cold or to a warmer Quarter, there it remains for ever, without ſo much as Leaves.

the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be.

d 4. And do not put off thy Charity till another time; under a pretence that now the times are hard, or thou ſhalt be better able hereafter, or mayſt find fitter Objects for it, and do more good with it: For as he that will not ſow till the Wind blow

4. *He that obſerveth the wind, ſhall not ſow: and he that regardeth the clouds, ſhall not reap.*

5. *As*

from a favourable Quarter, may let the Seeds time paſs over; and he that will not reap, becauſe he is afraid of every Cloud that threatens Rain, may loſe his Harveſt; ſo they that will do no good, till the times be juſt as they would have them, or till they find objects againſt whom there lies no exception, will never want reaſons to excuſe their Duty, and defer it till they have no opportunity for it.

5. *As thou knoweſt not what* is *the way of the ſpirit*, nor *how the bones* do grow *in the womb of her that is with child: even ſo thou knoweſt not the works of God who maketh all.*

5. Truſt God for all ſuch things as thoſe, and do not rely upon thy own underſtanding, which comprehends very little of what is before thee; for inſtance, whence the Wind comes; what makes it blow and ceaſe; how the Soul comes into the Body and departs out of it; how the Body it ſelf is formed in the Womb; by what power; and how it goes to work, hardning ſome

part of the Matter into Bones, and ſoftning others into Fleſh, *&c.* And therefore much leſs art thou able to comprehend the Providence of God, who diſpoſeth all things; and know, for inſtance, whether it will be a dear Year or a cheap; whether thou and thy Heirs, ſhall live or dye; loſe or keep an Eſtate; particularly, what ſtrange ways God hath to blaſt, or to bleſs all thy Deſigns; making thy Eſtate dwindle by ſaving, and grow wonderfully by giving away bountifully: Which ſeems to diminiſh; but, by means as ſecret as the growth of a Child in the Womb, encreaſe and enlarge it.

f 6. Let nothing therefore diſcourage thee, from taking all opportunities, to give thy Alms inceſſantly; early and late; when thou art young, and when thou art old; when things ſmile

6. *In the morning ſow thy ſeed, and in the evening withhold not thine hand: for thou knoweſt not whether ſhall proſper, either this or*

or that, or whether they both ſhall be alike good.

upon thee, and thou art in a declining condition; for thou knoweſt not which will hit to do the moſt good unto others, and to bring the greateſt Bleſſing back upon thy ſelf; or whether all may prove alike beneficial unto both.

7. ¶ *Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun.*

7. Let not love of thy own pleaſure, make thee regardleſs what becomes of other men: for though, it is true, life is full of delight when we are in a proſperous eſtate, and we are entertained with great variety of pleaſure, when we look about us, and behold all the good things, the Sun ſhows the bounty of Heaven hath provided for us; yet, believe it, there is no ſatisfaction comparable to that of having done abundance of good, with that which he beſtows upon us. g

8. *But if a man live many*

8. If God therefore ſhould bleſs a man with an h

healthful Body and a very long life, I do not forbid him to take the comfort of it; but adviſe him rather, (as I have done often) with a mind free from ſolicitude and carefulneſs, to enjoy all the innocent pleaſures it can afford him: only let them be tempered with theſe *two* reflections. *Firſt*, that as the faireſt Sun that ever ſhone will ſet, and the Night follow it; ſo the moſt merry life will have an end, and then we muſt lie down in our Graves, longer than we have lived, without the leaſt glimpſe of theſe joys: and *ſecondly*, that while we live, nothing which we expect hereafter can give us more contentment, than what we enjoy at preſent; and will ſlide away alſo as faſt, and leave us altogether unſatisfied, unleſs we have done ſome good with it.

years, and *rejoyce in them all*; *yet let him remember the days of darkneſs, for they ſhall be many. All that cometh* is *vanity.*

9. And there is one

9. ¶ *Rejoyce,*

O

O young man, in thyyouth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe things *God will bring thee into judgment.*

thing, above all other, which if the moſt Childiſh Youth would conſider, and alway carry in mind, I might give him full liberty, to be as jocund and merry as his frollick Age enclines him; to baniſh melancholy thoughts; and, while he hath the briskeſt taſte of them to invent all manner of pleaſures for his entertainment; denying himſelf nothing that he deſires, and gratifying all his ſenſes: It is this, that he muſt give a ſtrict account of all his actions unto God; who will deal well with him, if he have kept himſelf within his Bounds, and enjoyed only lawful pleaſures, with thankful acknowledgments unto Him, but will puniſh him for all his extravagances, and forgetfulneſs of Him, with torments infinitely greater than all his ſinful delights. And this, be it

known to thee, whoſoever thou art that readeſt this, is a certain truth.

k 10. And therefore by the thoughts of this, I adviſe thee alſo, to ſuppreſs and baniſh that fierceneſs, rage, ſadneſs, fretting and vexation, with all ſuch like perturbations of mind, unto which, in the heat of thy blood, thou art ſubject, when any thing croſſes thee (ſuppoſe when thou art only reproved for thy faults) and let no filthy deſires, which then are ſtrong, and would plung thee in all wickedneſs, ſtay with thee: For, if ſuch care as this be not taken to lay reſtraints upon him, there is nothing more ſenſeleſly fooliſh, raſh, inconſtant, and forward to ruine it ſelf, than man in his Childiſh Youth: when he is in the dawning, as we call it, of his days, and comes firſt acquainted with the pleaſures of this World.

10. *Therefore remove ſorrow from thy heart, and put away evil from thy fleſh; for childhood and youth* are *vanity.*

ANNO-

ANNOTATIONS.

Verſe 1.] Charity *being the Subject of his Diſcourſe in the firſt* ſix *Verſes of this Chapter (as was obſerved in the* Argument*) he begins with the proper object of it: thoſe who, as our Saviour ſpeaks* (XIV. Luke 14.) *are not likely to recompence us again. Thus this firſt Verſe (about which there are various conceits) I think may be moſt naturally expounded. And it is a very antient Expoſition, as appears by the Words of* Gregory Thaumaturgus; *which are theſe in Engliſh:* It is juſt to communicate unto others, *&c.* for, though for the preſent it may ſeem to be loſt, (and thrown away, as we ſpeak) like the bread that is caſt upon the water yet, in proceſs of time thy love to Mankind will appear not to be unprofitable and without fruit. *And after the ſame manner* Greg. Nazianzen *in after-times* (*Orat. XIX. pag.* 298.) *ſpeaking of the liberality of his Father to the Poor; ſaith, He proceeded upon this Maxim: That it is much better, for the ſake of thoſe who may be worthy, to give to thoſe who are unworthy, than for fear of beſtowing our Charity upon the unworthy, let worthy people want it. To which that ſeems (ſaith he) to belong, which we read in* Solomon [Caſt thy bread upon the water] a

Which is not thrown away and quite loſt, in the account of him that juſtly eſtimates things; but is ſent thither where all that we do is laid up; and ſhall in due ſeaſon meet us again, though we think not of it.

And, to ſtrengthen this, it is obſerved by ſome, that waters *in Scripture ſignifie, great affliction and miſery,* XVIII. Pſal. 17. LXVI. 12. *And therefore the ſenſe of the Proverb is not, of ſowing in a fertile Ground, by the Rivers; or in a Soil well watered, from whence men naturally expect a fruitful Crop (as ſome expound it) but of ſowing (i e. giving alms) there, from whence we expect no fruit; no more than if we threw the Seed in a rapid River; in which it is carried away, no body knows whither, and ſeems utterly loſt.*

And ſo it may be applied alſo to ungrateful people; as I have touched in the Paraphraſe: and I ſhall not trouble the Reader with other Expoſitions, which may be found in moſt Commentators; only naming this of Maldonate *(which agrees well enough with that which I have followed)* give to the poor, whoſe miſeries are ſo great that their faces are all wet and beſmeared with tears. *And though there be many of them, be not ſparing, if thou art able to relieve them; for* waters *ſignifie ſometime a multitude of people, in the Scripture Language. But that's the ſenſe of the next Verſe; and therefore upon the* face of the

the waters, *is as much as upon thoſe,* who will be gone preſently, *like the Waters of a River; and never bring any thing back to us, to reward us: if they do, is more than could be expected.*

As for the Word Bread *it ſignifies any benefit, whereby the poor may be ſupported: eſpecially all ſorts of Food* (1 Sam. XIV. 24. *where it comprehends* honey, *and every thing that was edible) more particularly, that Food which is made of Corn,* III. Gen. 19. *and from thence ſignifies* Corn *it ſelf, of which Bread is made,* XXVIII. Iſai. 28. *And ſo St.* Hierom *here expounds it; agreeable to what I ſaid above, of ſowing Seed in the Water.*

V. 2.] *And as in the firſt Verſe he hath reſpect to the* quality *of the perſons, unto whom we are to give; ſo here to the* number *of them, and the* quantity *of our Alms: which is expected perhaps by a great multitude. Tet let not that damp it (ſaith he) out of a fancy that it will undo us, to relieve them all: but, if we be able, let us help them; and though more ſtill come when we have extended our Charity according to our utmoſt ability, let us rather go beyond it (as the Apoſtle ſaith the* Macedonian *Chriſtians did,* 2 Cor. VIII. 3.) *than let miſerable Creatures periſh. Thus* Greg. Nazianzen *ſeems to underſtand theſe Words* ſeven, yea eight. Seven *is a complete number;* eight *added to it denotes ſomething* b

thing above that which we account perfection. His Words are theſe, that his Father gave not only, τοῖς περιττοῖς, out of his ſuperfluity: but τοῖς ἀναγκαίοις, out of his neceſſaries: according to the preſcription of *Solomon*, Give a portion not only to ſeven; but, if an eighth came, he was not here ſparing: but much more ready to give, than others are to get. *In ſhort, he means give* moſt liberally ἀφειδῶς, *as* Greg. Thaumaturgus *here expreſſes it*, not ſparingly, *but* profuſely. *I omit other Gloſſes upon the Verſe; and the Criticiſm which ſome make upon the Word* portion: *which they think alludes, to what was ſent from Feaſts unto the poor, or thoſe that were abſent; of which there is no certainty. I will only note, that here again* Solomon *contradicts the Vulgar Principle upon which covetous Wretches move; and directs the quite contrary. They think all is loſt, that is given away in Charity: no ſuch matter, ſaith the Preacher* (*v.* 1.) *the fruit of it will be found hereafter, beyond what can be imagined. O, ſaith the covetous man again, I know not what will be hereafter: now I have enough, but in the latter end of my life I may want; and therefore it is beſt to ſave whilſt I may. No, ſaith the Preacher, for that very reaſon, give; becauſe thou knoweſt not what may be hereafter; when that may be taken away from thee, which now thou wilt not beſtow upon needy people,* &c. V. 3.]

V. 3.] *In this Verſe, he illuſtrates both the* Duty, *and the* reaſon *of it. The former by the* Clouds, *which are a fit Emblem of Charity: the ſecond, by the* Trees; *which can bring forth Fruit no longer than they continue joined to their Root; from which being ſeparated, they bear no more, nor can be fixed to their Root, as the Clouds may be filled with Water, again. So I have interpreted the latter part of this Verſe; which* Grotius *underſtands as if it meant no more than the foregoing:* Do good to men without diſtinction; like him who, when he cuts down a Tree, regards not which way it falls. *I omit other Interpretations, and ſhall only mention* Maldonate's *Gloſs upon this Verſe, which is ingenious enough. He urges us, ſaith he, to do good, while we live, by two Reaſons.* Firſt, *From the* profit of it, *becauſe we ſhall receive more than we give; like the Clouds, which receive from the Earth but a thin Vapour; which they return to it in moſt copious Showres. The* ſecond, *From the* impoſſibility *of being in a capacity to do good when we are dead; for then, like a Tree, we muſt continue as we are when Death ſeizes us: and never be reſtored to our former condition again.* Corranus *alone (as far as I can find) expounds the latter part thus, in his Annotations:* A Tree in what place ſoever it is planted, there abides, and brings forth Fruit: and ſo ought c

ought we to help others by all manner of means: in whatſoever place or time we live. *And he takes* North *and* South, *for all Parts of the World. If any think fit to apply this, unto the unalterable condition wherein we muſt remain in the other World (like a Tree cut down, which if it fall toward the North, cannot change its poſiture, and turn to the South) they cannot follow a fitter Gloſs upon the Words, than this of* Luther's. If the Lord find thee in the South; that is, fruitful, and rich in good works, it will be well: but if in the North; that is, barren of good works, it will be ill with thee. Howſoever thou art found, ſo thou ſhalt be judged; and ſo thou ſhalt likewiſe receive.

d V. 4.] *And then follows here, an Admonition to take the firſt opportunity of doing good; and not to deferr it, becauſe now it may ſeem unſeaſonable, and we fanſie it may do better another time. Which the Lord* Bacon *extends unto all other things, as well as Alms.* There is no greater, or more frequent impediment of action *(ſaith he, in the Concluſion of the Firſt Chapter of the VIII*th *Book of* Advancement of Learning) than an over-curious obſervation of decency; and of that other Ceremony, attending on it, which is too ſcrupulous election of time and opportunity. For *Solomon* ſaith excellently, He that

that obſerveth the Wind, *&c.* We muſt make opportunity, oftner than find it.

And thus that great Prince Xerxes (*otherwiſe not very prudent*) *ſpeaks very diſcreetly in* Herodotus (*L. VII.*) Be not fearful of all things; nor conſider every thing minutely: for if in the conſideration of buſineſs, thou wilt weigh every thing alike, thou ſhalt never be able to do any thing. *And thus* Melanćthon *underſtands this place,* As events are not in our power (*which he takes to be the meaning of v.* 3.) ſo he that will have certain and circumſcribed events (*that is, ſuch and ſuch things come to paſs*) before he act, will never attempt any thing.

And ſo a great Divine of our own expounds it; "*If we will ſuſpend our reſolution, till* "*we can bethink our ſelves, of ſomething free* "*from all inconveniences; in moſt of our de-* "*liberations, we ſhall never reſolve upon any* "*thing at all: God having ſo tempered* "*things, that every commodity hath its in-* "*commodiouſneſs, every conveniency ſome in-* "*convenience attending it; which many times,* "*all the wit, and induſtry of man is not able* "*to ſever. Biſhop* Sanderſon's *Sermon upon* 1 Corinth. X. 23. *p.* 245.

Saint Hierom *alſo elegantly accommodates theſe Words to negligent Paſtors; who will not preach, but when the people are very deſi-*

rous

rous to hear; and there is a fair Gale breathing to favour their deſign. And gives this Advice to us, Do not ſay, this is a fit time, that is unprofitable: for we are ignorant, what is the way, and what is the will of the Spirit, which diſpenſeth all things.

e V. 5.] *In this Verſe he ſeems to purſue the ſame Metaphor of the Wind, which blows uncertainly; and no body knows whence, nor from what cauſes. And therefore from our ignorance of that, and indeed of all other things, which we are here converſant withal; of our own Soul, for inſtance, (which our Tranſlators underſtand by the Word* Ruach, Spirit) *and of our own Body or of that* vis formatrix, *how it goes about its Work, to make this Body of ours in the Womb, which may poſſibly be meant by* Spirit, XXXIII. Job 4. CIV. Pſal. 30.) Solomon *perſwades us not to preſume to know how God intends to order the courſe of this World, in his over-ruling Providence; and therefore to do our Duty, and leave events to Him.*

f V. 6.] *Imitating the Husbandman (with which Metaphor he began this Diſcourſe, and now concludes it) who not knowing which will proſper, ſows both early Corn and late. So* Symmachus *underſtands this Verſe, to be an alluſion to thoſe that ſow ſome very forward Seed; which perhaps may hit, when that which is ſown at the ordinary time doth not: Or perhaps*

perhaps both may ſucceed and bring forth Fruit, to their great enriching. Others take morning and evening, *only to ſignifie all times.*

V. 7.] *I have continued this Verſe with the foregoing; and ſuppoſed (what all Interpreters do in the* third *and* fourth *Verſes) that the compariſon is imperfect: there being only the* πρότασις (*as* Hermogenes *ſpeaks*) *the Propoſition of the Sentence, and the* ἀπόδοσις *(that which anſwers unto it) left to be made by the Reader: Which I have ſupplied from the ſenſe of the whole foregoing Diſcourſe, in this Chapter.* g

Others think a new Diſcourſe here begins for the Concluſion of the whole Book; and that after all he had ſaid of happineſs, he adviſes every one to think of another life, and not expect to find it in this.

Or, as ſome underſtand him, his meaning is, Now you have ſeen, wherein happineſs doth not, and wherein it doth conſiſt; therefore do not either imagine there is none at all here in this World, or that it is greater than really it is: But take a middle courſe, which I have ſhown you, and look upon this life as having pleaſure in it, but not abſolutely perfect; yet ſuch as our condition will permit; begun here, and to be completed in another World.

V. 8.] *The beginning of this Verſe I have expounded according to the Hebrew, where the* h

Words

Words run thus, as St. Hierom *himſelf tranſlates them,* If a man live many years, let him rejoyce in all theſe things, *&c. And the latter part of the Verſe, I have ſuppoſed, contains two Motives to moderation in our preſent enjoyments, and to make us think of doing ſome good with them, as the higheſt pleaſure of all. Becauſe they will have an end, when we can no longer enjoy them; and becauſe, while we have them, they run away apace, as all that follows will do; and leave us empty and diſſatisfied, unleſs we have made a good uſe of them: upon which we may reflect, when they are gone, with ſome pleaſure.*

i V. 9.] *To thoſe Motives, he here adds the moſt conſiderable thing of all: which is expounded* two *ways by Interpreters. Some taking theſe Words as a* permiſſion, *under ſuch reſtraints as he mentions in the end of the Verſe: others, as* ironically *and* ſarcaſtically *(as the Greek Phraſe is) ſpoken; by way of mockage, and bitter ſcoff. The two* firſt *Phraſes (*rejoyce, *and* let thy heart cheer thee*) incline to the former way; being commonly uſed in a good ſenſe: the two* laſt (walk in the ways of thy heart, and in the ſight of thy eyes*) unto the other way, being commonly uſed in a bad. Therefore the ſcope of the place, and the coherence muſt determine it. And as the LXX and St.* Hierom *go the firſt way: ſo it agrees beſt, in my opinion,*

with

with what went before; and therefore ſo I have paraphraſed it. And conſidering that they are two different Words in the beginning of the Verſe, which we tranſlate as if they were the ſame (viz. young man, *and* youth) *I have not done amiſs, I think, but expreſſed them more ſignificantly, by theſe Words,* childiſh youth. *And ſo they are diſtinguiſhed in the laſt Verſe; where that Word which here we tranſlate* youth, *we more truly tranſlate* childhood; *which goes before youth.*

V. 10.] *Here I have followed the judgment of St.* Hierom; *who under* anger (*or* grief) *comprehends all the perturbations of the mind: and under* evil of the fleſh, *all the hurtful pleaſures of the Body. And accordingly I have expounded the whole Verſe, with reſpect to the danger Youth is in, by the fiery motions of both ſorts: the former of which incline men to imitate the Wild Beaſts; the other ſink them, into the condition of the dulleſt Brutes.* k

The Word we here tranſlate youth *ſignifies the* peep of day, *in our Language; the* appearing of the morning: *and therefore is to be underſtood of our entrance upon the moſt pleaſant time of our life. Which, as well as* childhood, *is but* vanity; *that is, preſently vaniſhes (as ſome will have it) and will be ſoon gone: or rather, Childhood and Youth, ſignifying all that is done in that Age of our*

life; the meaning is, it is an Age of great levity, folly and indiſcretion, &c.

And therefore, as Luther *obſerves, the great care of mankind ſhould be to ſeaſon* Youth *with right Opinions and a good ſenſe of things; and then it is not to be denied all pleaſures, of which it is very deſirous; much leſs ſhut up from the very ſight of them, for it abhors ſolitude. And this is to begin at the wrong end of Education; which muſt be applied firſt to the mind, not to the Body: And when the Mind is well tinctured, the Body will be eaſily governed. That is, neither follow filthy pleaſures; nor be carried away with furious paſſions,* &c. *The benefit of which will be unſpeakable; for they that live pleaſantly and quietly in Youth, are likely to arrive at and enjoy a comfortable Old Age.*

Some begin the XIIth *Chapter at this Verſe, and others begin it with the foregoing: but I have followed our Tranſlation, and the moſt Interpreters.*

CHAP.

CHAP. XII.

ARGUMENT.

He continues his Advice to young men, (begun in the two laſt Verſes of the foregoing Chapter) wiſhing them to ſeaſon their minds with ſuch an early ſenſe of God, and of their obligations to Him, that it might govern them in all their ways; and be a comfort to them in Old Age, which (by a long deſcription of it) he ſhows will be a melancholy time at beſt. After which Diſcourſe, he concludes the Book, with a brief ſumm of the ſcope and deſign of it; inſerting ſomething concerning the Author, which might diſpoſe the Reader to attend the more heedfully, unto the Concluſion of the whole matter.

1. *REmember now thy Creatour in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them:*

1. THE beſt Counſel therefore that I can give every man is this, That he would awaken, and preſerve in mind perpetually, an awful ſenſe of God; unto whom he is ſo deeply indebted that he received his very Being from Him; and therefore

a

let him apply himſelf faithfully and affectionately to his ſervice, in his moſt vigorous Age, as ſoon as ever he can conſider that he is not his own, but God's, who formed him in his Mothers Womb, took him thence, and brought him up to be a man: Do not deferr this weighty buſineſs, till thou art ſick, or all thy faculties ſo broken by the infirmities of Old Age, that though it laſt ſeveral years, yet they ſhall prove flat and dull, irkſom and tedious to thee: and no pleaſure at all left in them, but only the remembrance of a well-ſpent life; without which, inſtead of thanking God, thou wilt be apt to do nothing, but complain, or groan under the weight of one evil or other that falls upon thee.

b 2. For what joy can a man have, or what miſery can he be without (and

2. *While the ſun, or the light, or the moon, or the*

the ſtars be not darkned, nor the clouds return after the rain:

therefore what folly is it not to think of God before that time) when the natural heat and vigour is quite ſpent, and all the powers and faculties of Soul and Body in ſuch a languiſhing condition, that he is altogether unfit for the Offices of piety; particularly for the acknowledgment of God's benefits, the very remembrance of which is ſlipt out of his mind, or he hath but a dull perception of them: being no more ſenſible of the benefit of the Sun it ſelf, when it gives the brighteſt light, than he is of the Moon or the Stars; but the day is as ſad, and as full of pains and heavineſs to him, as the night: and there is no end of them, no intermiſſion; but they ſucceed one another, as the Clouds do in a rainy Seaſon, when one is no ſooner emptied, but another is gathered,

and ready to diſcharge it ſelf in Showres.

c 3. Is this a proper time to be allotted to the ſervice of God, when a man cannot ſerve himſelf? his hands being ſtruck with a Palſie, and made unable either to feed or defend his Body; his feet bending under the weight of it, having loſt their power to ſupport him; his teeth likewiſe ſo rotten, or worn away, or fallen out, that they cannot chew his Meat; and the ſight of his eyes, which were wont to ſhow him things at a great diſtance, now ſo failing him, that he cannot know one man from another, though they ſtand hard by him.

3. *In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bowe themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out of the windows be darkned,*

d 4. Is this the time to gain acceptance with God, when he is deſpiſed by men; and excluded the publick Aſſemblies, becauſe his voice is ſo low, that no Body can hear him?

4. *And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and*

and all the daughters of muſick ſhall be brought low;

Nay, his Lips look as if they were cloſed, and fall ſo inward, that he can but mumble, by reaſon of the loſs of his Teeth, the weakneſs of his Lungs, and the defect of other Inſtruments of Speech: Nor can he recruit himſelf as he was wont by reſt; for ſound ſleep departs from his eyes, and he wakes as early as the Birds, but is not pleaſed at all with their Songs: his hearing being ſo dull and flat, that he is not moved by the beſt Muſick in the World; though he liſten and incline his ears unto it, with never ſo much diligence.

5. *Alſo* when *they ſhall be afraid of* that which is *high, and fears* ſhall be *in the way, and the almond-tree ſhall flouriſh, and the graſhopper ſhall be a burden,*

5. For joy and all ſuch pleaſant paſſions being fled away, melancholy fear alone remains; which makes him ſcarce dare to tread in the High-way, much leſs, (his head is ſo giddy) to go up a Pair of Stairs; nay, he thinks him- e

ſelf unſafe in the ſtrongeſt Fortreſs: Such is the feebleneſs of Old Age, which looks venerably by its Grey Hairs, but they are an early ſign of approaching death; and are made contemptible by his crumpled Shoulders, Hips and Back: which as they are of themſelves a ſufficient Load, ſo are relieved and ſupported by no bodily pleaſures; the very deſires of which now fail him: for there is but a very ſhort ſtep between him and his Grave; unto which if he be carried with the uſual Solemnities, it is all his Friends can do for him.

and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets:

f 6. Remember therefore thy Creator, while the noble Faculties of ſenſe and motion remain intire, and are ſtrong and lively; for the time will come (and that will be very unfit for this, or indeed any other buſineſs) when they will all be totally diſabled;

6. Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.

7. *Then*

the Nerves, for inſtance, will ſhrink up and be diſpirited; the Brain it ſelf, and all thoſe precious Veſſels wherein it is contained, be of no uſe at all unto thee: For the very Fountain of Life, the Heart, will fail, and the Veins and Arteries no longer carry the Blood round the Body; but the motion will ceaſe, by the decay of that power, which now thruſts it forward in a continual Circulation.

7. Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

7. And then, what remains, but that the Soul and Body being parted, they go to their ſeveral Originals? The Body, tho' now ſo fair a Fabrick, to the Earth out of which it was taken (according to that ancient Doom paſſed upon it, *Duſt thou art, and unto duſt thou ſhalt return*) but the Soul unto God, to be judged by Him, according to what it hath done in the Body, ſince He ſent it thither. 8. And

h 8. And if this be the Concluſion of all our labours, I have reaſon to conclude this Book as I began it, and liſten, I beſeech you again, to him, who proclaims nothing to you but what he hath proved in this Diſcourſe; that there is no ſolid ſatisfaction to be found in any thing here below; where all things are both full of care and trouble, as well as uncertain and periſhing: and therefore it is the heighth of folly, to take great thought for this preſent life; and to lay up nothing for the life to come.

8. ¶ *Vanity of vanities, ſaith the preacher; all* is *vanity.*

i 9. Perhaps you may ſtill think otherwiſe; and therefore I have this now to add (and ſo ſhall ſumm up all I have ſaid) that I am as likely to judge aright, as another man; being indued with Wiſdom from above, by an extraordinary gift of God

9. *And moreever, becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out,* and *ſet in order many proverbs.*

(1 *Kings*

(1 *Kings* III. 12. IV. 30, &c.) whoſe Goodneſs alſo I have imitated, in communicating my knowledge freely unto others: Nay, (knowing that by ſloth or envy the greateſt Wiſdom may be loſt) the more I underſtood, the more diligent I was in informing others; Nor did Divine illuminations make me either neglect my own Studies, or other mens inventions, but I liſtned unto all from whom I might hope to learn any thing; and both weighed what they ſaid, and alſo made an exact ſearch into things my ſelf: of which, that not only the preſent Age, but Poſterity alſo might reap the benefit, I have gathered together, and aptly diſpoſed and fitted to all capacities, abundance of excellent pithy Sentences, for inſtruction in Wiſdom and Vertue (1 *Kings* IV. 32.)

10. Thus

k 10. Thus I, that preach theſe things, have employed my pains, in ſeeking (with no leſs diligence than covetous men do for money) both the moſt pleaſant, and the moſt uſeful, and moſt certain Knowledge: and having found what I ſought, I may ſafely affirm that, Nothing is ſaid by me, but what ought to be moſt acceptable, being apt to give the greateſt contentment and delight: Nothing written by me, but what I found in the Divine Writings, or is ſo exactly agreeable thereunto, that it is a ſtraight and faithful Rule of life: there is nothing frivolous, or doubtful in them; but they contain the moſt ſolid Wiſdom, as ſure and true as truth it ſelf.

10. *The preacher ſought to find out acceptable words, and* that which was *written* was *upright*, even *words of truth.*

l 11. And there is the ſame power in them (as there is wont to be in all the acute Sayings of thoſe

11. *The words of the wiſe* are *as goads, and as nails faſtned* by *the maſters of aſſemblies,*

ſemblies, which are given from one ſhepherd.

that are wiſe and good) to excite and ſtir up the minds of ſlothful men to the practice of Vertue; that there is in a Goad to prick the dull Oxe forward, to draw the Plow: Nor do they only ſting and move the mind for the preſent; but are apt to ſtick as faſt in the memory, as Nails do when they are driven into a Board: and to collect alſo the thoughts, affections, and reſolutions unto one certain end; eſpecially when they are faſtned by the skilful hand of thoſe who rule the Aſſemblies of God's people; and are ruled themſelves by one and the ſame ſupreme Governour, whoſe Holy Spirit directs them all.

12. *And further, by theſe, my ſon, be admoniſhed: of making many books* there is *no end, and much ſtudy* is *a*

12. Therefore, my Son (or whoſoever thou art that ſhall read theſe things, whoſe happineſs I wiſh as my own) be adviſed by me, and not only believe theſe m

theſe things, but reſt contented with ſuch uſeful Knowledge; and do not trouble thy ſelf, either in compoſing or reading many Books: For all that is needful to inſtruct men how to be happy, may be comprized in a few wiſe Precepts, and if thou extendeſt thy deſires beyond this, thou mayſt turn over infinite Volumes, which are encreaſing continually; and ſerve only to diſtract thy mind, and tire thy ſpirits, and impair thy health; but yield little profit, after the expence of a great deal of pains and time.

wearineſs of the fleſh.

n 13. Let us draw up all then, that can be ſaid in this matter, into as ſmall a compaſs as is poſſible: If thou wouldſt be happy, preſerve in thy mind ſuch an awful ſenſe of God, as to have a greater regard to Him, both as thy Creator and Governour, and as thy

13. ¶ *Let us hear the concluſion of the whole matter, Fear God, and keep his commandments: for this* is *the whole* duty *of man.*

14. *For*

Judge, than to any thing in this World; and, dreading his diſpleaſure, not only worſhip Him religiouſly; but obſerve all His Commandments: For, as unto this all men are bound ſo, in this conſiſts all their Duty, and their whole happineſs; and therefore they ought to make this their main buſineſs, and employ their beſt endeavours in it.

14. *For God ſhall bring every work into judgment, with every ſecret thing, whether* it be *good, or whether* it be *evil.*

14. As they would with all ſeriouſneſs, did they but believe and remember, what is moſt certainly true, That, though now the wicked and the good ſometimes fare alike yet, there will be a notorious diſtinction one day, made between them; when God (whoſe knowledge nothing can eſcape, and out of whoſe memory nothing can ſlip) will paſs an exact Sentence upon every thing we do here in this World, though never ſo ſecret

ſecret and known to none but Himſelf: and then no evil thing, though only deſigned and never actually committed, ſhall go unpuniſhed; and no good thing, though only heartily intended for want of power to accompliſh it, ſhall be unrewarded.

ANNOTATIONS.

a Verſe 1.] *From the conſideration of what he had ſaid in the Concluſion of the foregoing Chapter*, that Youth is attended with folly, and folly attended with deſtruction (*as* Greg. Thaumaturgus *excellently explains thoſe Words) he begins this with the moſt weighty Leſſon: which ought to be perpetually inculcated, and beaten into the mind and memory of young men*, viz. *That they would reflect ſo far as to conſider who gave them their being; and what, upon that account, they owe unto Him: who as He is the ſole Author of all things that give us any delight; ſo He is of all the abilities and faculties, which make us capable to take pleaſure in them; and the ſole Diſpoſer likewiſe of all opportunities, that bring us and thoſe delights together.*

All

All this may well be comprehended in the Word Creator (*if this place be compared with* XL. Iſai. 28. XLV. 7, 18. LXV. 17, 18.) *Which being in the* Hebrew *a Word of the Plural Number, ſome from thence draw the Myſtery of the Holy Trinity: which I cannot certainly ſay is here intended, becauſe it is very ordinary in the Scripture to put the Plural for the Singular; eſpecially when God is ſpoken of. Thus when the Iſraelites had made the golden Calf, they ſaid,* Theſe are thy Gods, O Iſrael, *&c. (ſo we tranſlate it,* XXXII. Exod. 4.) *as if there had been more Gods than one in that Calf. But it ſhould be tranſlated,* This is thy God, O Iſrael; *as appears by what follows,* which brought thee out of the land of Egypt: *ſignifying they worſhipped in this Image Him, who had wrought that great deliverance for them. And thus* Jonathan *there underſtands it; and* Theodoret *upon* 1 *Book of* Kings, *Queſt.* 10.

More places, like to this, are obſerved by Bochartus (*L. II.* de Animal. Sacr. *C.* 34. P. 1.) *in whom the learned Reader may find many ſuch Latine Words, that are only of the* Plural, *not* Singular *Number. And I will only mention one remarkable place, (which he might have added)* 1 Sam. XXVIII. 9. *where the Woman ſays, ſhe ſaw* Gods *aſcending out of the Earth: and* Saul *thereupon asks her,* What form is he of? *underſtanding ſhe ſaw a ſingle perſon.*

But what ever becomes of this, we Chriſtians (to whom this Myſtery is now plainly revealed) ought when we read ſuch places as theſe, to think of the obligations we have unto God the Father, God the Son, and God the Holy Ghoſt, into whoſe Name we are baptized. And not only to conſider *ſuch things as are above-mentioned; but to be* moved *and* affected *with them (for that is here included in the Word* Remember*) according unto their weight and importance.*

And to do this betime, the firſt thing we do; becauſe the days of our youth, *are our beſt and choiceſt days (as the Word in the Hebrew ſignifies; whence in* 2 Sam. VI. 1. *where* David *is ſaid to gather all the* choſen men, *the LXX have* νεανίαν, *the* young men *in* Iſrael*) in which we are apt to take the greateſt delight in our ſelves, or in any thing truly delightful: our ſpirits being then moſt freſh, lively and vigorous. So that the meaſure of our delight, whether in our ſelves or in any thing without us, being then truly taken, it would conſtrain us unto an equal delight in Him who is the Author of both; and unto a correſpondent gratulation for them. Whereas, if we deferr this* remembrance *till Old Age come upon us, when life grows a burden, and the wonted delights of it are either irkſome or inſipid (unpleaſant, or without all taſte or reliſh) our thankfulneſs for them will be but faint;*

faint; our gratulation worthleſs; our Devotion cold and lumpiſh: as Dr. Jackſon *excellently gloſſes upon theſe Words, B. XI. upon the Creed, C.* 33. *Which he had expreſſed long before, more briefly in his* Treatiſe of Faith, *Chap.* 8. *p.* 125; *thus,* The Inventory of what we have received from God in our Creation, ſhould be taken in thoſe days wherein we moſt delight; becauſe then the Characters of his Bleſſings beſtowed upon us, and their true worth, are moſt freſh and ſenſible in all our faculties: well knowing, that if we deferr this Survey till Old Age, in which life it ſelf becomes a burden, our return of thanks for fruition of it, and the unpleaſant appertinencies, will be but wearyiſh. *And plainer ſtill in his II. Book upon God's* Attributes, *Ch. XI. p.* 95. Then the Prints of God's Creative Power, are moſt freſh in our Nature; and might tranſmit a fairer Copy, and truer eſtimate of the Creator's Goodneſs unto Old Age, than Old Age can take any, *&c. Which I have repeated the oftner, in ſeveral forms of ſpeech, in hope that one or other of them may touch the heart of young men, and excite them by frequent reflection upon the preſent comforts of health and ſtrength, upon the activity of their Body, the quickneſs of their ſenſe and ſpirit, to ingroſs them deeply in their memory; before the* evil days come.

So Solomon *calls our decrepit Old Age; both becauſe they are void of all pleaſure, as he ſaith in the following Words; and becauſe they are attended likewiſe with ſo many inconveniences and miſeries, that it is hard to number them. But he gives us ſome account of them, in his admirable Deſcription of decrepit Age, v.* 2, 3, 4, 5, 6 *: which abundantly confirms that ſpeech of* Cicero *in his Book* de Senectute, *that Old Age proves ſo odious unto moſt men,* ut Onus ſe Ætna gravius dicant ſuſtinere, *that they complain of a load that lies heavier than Mount* Ætna *upon them.*

b V. 2.] *Theſe infirmities he demonſtrates to be very great, becauſe decrepit Age conſiſts in the univerſal decay of the whole frame of Nature: Which I take to be the meaning of the* Sun, the light, the Moon and Stars, *being darkned. For as in a Body Politick, the extinction or falling down of theſe ſignifies, in the Prophetical Language, the ſubverſion of that frame of Government (as, to omit abundance of other places, may be ſeen in what* Iſaiah *ſaith concerning* Babylon, XIII. 10. *and* Ezekiel *concerning* Egypt, XXXII. 7, 8.) *ſo the darkning of theſe in the Natural Body of man, ſignifies, in my judgment, its total decay and nearneſs to a diſſolution: the tumbling (as we ſpeak, of an Old Man into his Grave; like a ruinous old houſe which can ſtand no longer; for ſo the Metaphor is carried on, v.* 3.

And

And then the return of Clouds after the Rain, *refers to the diſmal condition a man is in at that time: when one trouble treads upon the heels of another: which is no ſooner gone, but the like, or a new one, comes in its room. And ſo the Words may be tranſlated,* The Clouds return, and after that the Rain: *that is, there is a ſucceſſion of miſery, of grief, pain, or weakneſs, drawing on one another.*

There are ſome who apply the darkning of Sun, Moon and Stars, *to the mind of man (as one would think, indeed, he ſhould ſay ſomething of that; and all the following deſcription belonging wholly to the Body, we muſt find it here or not at all) but ſtill I conceive that he intends only in general, to ſignifie the failing of the mind in all its faculties and powers; without a reſpect to ſome particular diſtinct faculty in each of theſe Words. But they who think the inward powers are here intended, are not content to reſt in ſuch a general meaning, but will have ſomething in particular ſignified, by every one of them. And then they do but gueſs, which gives me the liberty to interpoſe my conjectures alſo: that by the* Sun *may be meant the Soul it ſelf; by the* Light, *its Underſtanding; by the* Moon, *the Will; by the* Stars, *all the Notions in the Mind and Memory, with all the affections and paſſions in the Will: juſt as* Sun, Moon, *and*

Stars, *in* Joſeph's *Dream, ſignified his* Father, *and* Mother, *and* Brethren. *And ſo the ſenſe of this Verſe is, the Mind of man grows feeble in all its powers; the Underſtanding dim-ſighted, the Memory forgetful; the Reaſon weak and childiſh (giving ſuch a feeble light, that it can neither direct our ſelves nor others) the Will liſtleſs in all its deſires, dull about our greateſt concerns, wavering and inconſtant in all its reſolutions,* &c.

But I judge it more reaſonable, as I ſaid, to reſt in the Interpretation firſt mentioned (which I am ſure is agreeable to the holy Language in other places) that hereby is only repreſented in general, the univerſal decay of the faculties of the upper part of man, his Soul. Which ſenſe I have comprehended together with the other in my Paraphraſe: and not neglected this, in which others acquieſce, that theſe Words ſignifie the miſeries an Old man feels, both night and day. *As for thoſe who hereby underſtand the dimneſs of the eyes, it being expreſſed afterward, v.* 3. *I have taken no notice of their ſenſe: But another there is, which is worth mentioning. For the meaning may be,* There is nothing but darkneſs: *i. e. a moſt uncomfortable condition; like that, when the Heavens are clouded day and night (as they were in St.* Paul's *Voyage,* XXVII. Acts 20.) *and when one Cloud hath ſpent it ſelf in the Tempeſt, another immediately ſucceeds it.* V. 3.]

V. 3.] *As in the foregoing Verſe he gave a general deſcription of the decay of the whole Body (and of the internal faculties of the mind together therewith) ſo here he enters into the Particulars. And conceiving the Body to be like an Houſe or Tabernacle (unto which it is frequently compared, not only in the Scripture, but all other Authors) he reſembles the Shoulders, Arms and Hands, to the* Keepers of the houſe: *becauſe by them we defend our ſelves from dangers; adminiſter both Food and Phyſick; exerciſe all manner of Arts and Manufactures (as we call them) as long as they have any ſtrength remaining in them. Which Old Age takes away, the Nerves, Tendons and Ligaments ſo flagging, that theſe* Keepers *quiver and ſhake* (tremble *we render it) and grow ſo uſeleſs that we can no way help our ſelves or others with them.* c

And then he compares the Thighs, Legs and Feet, to ſtrong men: *they being the Supporters and Pillars, as it were, of the whole Fabrick, which hold it up; till Old Age quite diſables them for this Office, and makes the Knees* bend, *under the burden of the Body alone.*

The reaſon of which follows; in that the Grinders fail, *&c. in which Metaphor he compares the* Teeth *in the Jaws above and below, to the upper and nether Mill-ſtone. For they by cutting, breaking and chewing of the*

Meat, prepare it to be dissolved in the Stomach, and turned into nourishment (as the Corn is ground between those Stones into Meal, and so prepared for making Bread, and other such like uses) but in time drop out of their Sockets; or are broken, so that they can grind no longer.

And the like decay we find in the sight of the eyes; which he means by those that look out of the Windows. *All those* Coats, Humours, *and* Nerves, *that make up the eyes: which are set in two* holes *(as the Word is) or* hollow places *in the Forehead (like the Windows in the House) and have a round hole also in the midst of them, called the* Pupil *of the Eye (like a Casement) through which all things are transmitted to the inward sense of Seeing. Until the* Skins, *and the* humours *also, grow too thick; and the very Figure of the Eye, as some have observed, be changed, by the dryness of the Crystaline humour: and then the house is* darkned. Aristotle *in his* Problems *(Sect.* 31. *Quæst.* 14.*) expresses it thus, in short,* οἱ πρεβσύται οὐκ ὀξὺ ὁρῶσι, καὶ γὰρ τῶν γερόντων σκληρόδερμα, &c. *when men grow into years, their sight grows dull, because* in the eyes of Old men, the Skin is both hard, and also rugged; so that their sight is obscured.

d V. 4.] *This Verse hath greater difficulty in it, especially in the beginning,* and the doors shall

ſhall be ſhut in the ſtreets, when the ſound of the grinding is low. *But the LXX ſuggeſt an unexceptionable ſenſe of this Paſſage, in my Opinion, which is;* that they are ſhut out of all publick meetings, becauſe of the lowneſs of their voice, which formerly was as loud as a Mill. *And there is little reaſon to doubt, but by* doors *are meant the lips (it being a frequent expreſſion in Scripture) and by the* lowneſs of the ſound of grinding, *the lowneſs of the voice, from the loſs of teeth, or the weakneſs of reſpiration; in ſhort, from the defect there is in the Organs of Speech.*

Nor do I ſee why Maldonate's *Tranſlation may not be allowed, which is ſtill more ſimple (and therefore I have taken notice of it, in my Paraphraſe)* the lips are ſhut without *(ſo* כשוק *may be tranſlated,* foris, extrinſecus) *that is, they ſink and are compreſſed;* when the voice grows weak and tremulous, becauſe of thoſe that grind; *that is, by the falling of the teeth. Thus he. But it may more exactly be tranſlated thus, by the falling low of the voice, of which the teeth are the principal inſtruments. And the whole, I have ſometimes thought, may not incongruouſly be tranſlated in this manner:* His lips are ſhut in his mouth *(for the mouth is the* ſtreet *or high-way into this houſe of which* Solomon *is ſpeaking)* by the falling down of the voice

voice of grinding; *i. e. the voice that is made by grinding the Air, as it were, between the teeth, and the roof of the mouth,* &c.

It might be referred to the eating meat ſeldom, becauſe of his bad digeſtion *(the Meat being ground in the Stomach, as in a Mill) if the word* voice *or* ſound *would agree to this. Which renders Dr.* Smith's *Interpretation, very difficult, in my judgment. Who by* doors *underſtands all the* inlets *and* outlets *of the Body: and by* ſtreets, *the open ways and paſſages in the Body; in which the matter of nouriſhment is conveyed, and paſſeth, without lett or moleſtation: and by* ſhutting *theſe doors, the ceaſing from their uſe: and by* grinding, *the digeſtions and concoctions in the Stomach, Bowels, Meſentery, Glandules,* &c. *(all which is well enough, though perhaps too Philoſophical:) and by the* voice *of theſe concoctions, the natural ſymptoms, ſignificative of digeſtions; all thoſe indications, which demonſtrate the work of Nature to proceed aright. Which ſeems to me very far fetcht, and too great a ſtraining of the Word* voice *or* ſound: *however, I have here mentioned it, that they who are pleaſed with it, may follow that Interpretation, which is very ingenious.*

The next Paſſage in this Verſe is eaſier; though it is uncertatn, whether he mean that the chirping of the leaſt Bird *wakes him; or that he wakes early, when the Birds do. For*

tzippor

tzippor *ſignifies all kind of Birds, great and ſmall; and may be interpreted of the* Cock *as well as any other: and the meaning be,* He gets up at the Cock-crowing. *This laſt ſeems moſt probable, becauſe being thick of hearing (as the next Paſſage ſignifies) it cannot be ſuppoſed, that the leaſt noiſe diſturbs him. Though I confeſs the meaning may be, that a* ſmall noiſe wakes him ſooner, than Thunder would have done in his young days.

The daughters of Muſick, *if it refer to the Parts of the Body, I take not to be thoſe Organs of it, which make Muſick; but which receive it, being made. For the Hebrews call that the* Son *of a thing; which is fitted or deſigned for that of which it is ſaid to be the Son. Thus an Arrow is called* the Son of the Bow *or Quiver,* XLI. Iſai. 19. III. Lament. 13. *and Wheat called the* Son of the Threſhing-floor, XXI. Iſai. 18. *and ſo the* Daughters of Muſick, *may be thoſe parts where Muſick is entertained. Yet there is one Objection againſt this, which lies in the Word* all: *which cannot properly be applied to the ears; becauſe there are but two of them: and we never ſay* all the ears, *but* both the ears. *Which makes ſome think, that hereby we are rather to underſtand all ſorts of Muſick; which are made either by inſtruments or voice. But to this it may be anſwered, that the Word* all, *refers*

refers to the ſeveral parts of the ear, in which the ſound is formed: both the winding chanels in the outward part; and the Tympanum, and the three *cavities, and as many little bones in the inward part; together with the auditory nerve it ſelf. All which are manifeſtly contrived on purpoſe, to receive ſounds: which are born here, and ſo may be called their* Daughters: *which in Youth are brisk and ſpritely; but are humbled (as the* LXX *tranſlates it) and flat in Old Age.*

There is no neceſſity, I acknowledge, of interpreting this Paſſage thus (though it ſeem moſt agreeable to the reſt of the deſcription) becauſe it may be tranſlated, the daughters of a ſong, *that is ſinging women,* are not valued at all, *by old men: They account them nothing worth; and would not give, as we ſay, a Farthing for them. Old* Barzillai *confeſſes this imperfection,* 2 Sam. XIX. 35. *Which place Saint* Hierom *thinks may very well explain this.*

e V. 5.] *And it is attended with a greater, which is the paſſion of* fear: *unto which Old Age is very ſubject from defect of Spirits; weakneſs of imagination, as well as of Bodily Organs; which are unable to reſiſt any dangers; which Old men alſo are apt to apprehend greater than they really are. For as their heads turn giddy, if they aſcend to any high place, ſo they tremble in the plain way; for fear of a Stone,*

Stone, a Clod, an Hole, any unevenneſs, by the riſing or depreſſion of the Earth (for ſo Grotius *thinks the Words may be expounded, though the ancient Interpreters do not favour it,* He is afraid to ſtumble at the riſing or falling of the Earth) *or he fears he may be puſht down by others, if he do not fall of himſelf; in a word, he knows not what he may meet withal, and therefore fears.*

Or it may be expounded, as Maldonate *takes it,* He never thinks himſelf ſafe, though he be in an high Fortreſs. *Or, dreads an high Wall, though never ſo firm; leſt it ſhould fall upon him. There are ſome that expound the firſt Words of this Verſe thus,* He is afraid of Spirits, *and ſeparate Souls: of thoſe excellent Beings which dwell in the Regions above. That is,* he is ſuperſtitious; *which I look upon as forced.*

The next Part of this Deſcription, which we tranſlate Almond-tree flouriſh, *moſt Interpreters take for his* head growing hoary, *or* white, *like the Bloſſoms of the Almond-tree. Which, though it make an Old man look venerably, yet brings the tidings of approaching Death: and is as certain an indication of it, as the Almond-trees bloſſoming is of the Spring; or (as others will have it) of its ſpeedy production of fruit: For it flowered, they ſay, in* February, *and ſhowed its Fruit in* March; *and thence had the name of* ſha-

ched

ched *in Hebrew*; *from its forward blooming, and haſty ripening into Fruit. And, to ſtrengthen this Interpretation, ſome have obſerved that an* Almond *was anciently called by the Greeks,* καρῦον; *that is,* the head: *from ſome reſemblance which that Fruit hath to it. What that reſemblance ſhould be, I do not underſtand; unleſs it be in the Figure of the Brain: which, the Skull being removed, appears like the Shell of the Almond, when the Husk wherein it is incloſed, is peeled away. For thence* Herodianus *of* Alexandria (*as I find in* Athenæus, *L. II. Cap.* 12.) *derives the common Greek Word* Ἀμυγδάλη *for an Almond; becauſe next to the green Rind,* ὡσπερεὶ ἀμυχαὶ ἔχειν πολλὰς, *it hath, as it were, a great many clefts, and looks as if it were ſcarified.*

I ſee no apter Interpretation than this, unleſs it be that which I ſhall mention below (when I have explained the reſt of this Verſe) or we underſtand it, as St. Hierom *ſaith ſome did, of the* Huckle bone; *which, by the waſting away of the fleſh of the Buttocks, appears, nay thruſts out it ſelf; and makes their very ſitting or lying down uneaſie to them. And I find an* Arabick *Word of this ſound, which ſignifies a kind of Boat: and may poſſibly be the Original of the Latine Word* Scapha.

And this would agree well with the next Words, the Graſhopper ſhall be a burden: *Which*

Which ſeem to be a deſcription of his ſtooping under the burden of Old Age; his Shoulders, Hips and Back all bunching out; which is a load great enough for him, without any other. In ſhort, he can ſcarce bear himſelf, *as* Melanchthon *expounds it: Which* Avenarius *thinks is a literal Tranſlation of the Words, the* Graſhopper *or* Locuſt ſhall burthen it ſelf: *that is, ſaith he, his* gibbous back. *Which is better than their Gloſs, who make it to ſignifie, he can ſcarce bear the weight of a Graſhopper or Locuſt. The LXX tranſlate it,* the Locuſt ſhall be made fat; *i. e. ſwell, bunch out, or be burthenſome: Which aptly denotes the* knotting of the Joints (*like thoſe of the Locuſt*) *and the riſing up of the* Vertebræ *(or any ſuch thing in the Body of man) which make his back reſemble that of a Locuſt. And ſo* Jo. Forſterus *excellently tranſlates it,* ut in curvo incedat dorſo, ſicut cicada, *that he goes crooked in the back, like a Graſhopper.* Luther *alſo had this in his mind (though he did not fully explain it) when he thus gloſſed upon theſe Words:* Such an Old man is like a Locuſt: for his Bones ſtick out, and his Body is ſhrunk up; ſo that he is a mere Image of Death.

• *And then the next ſignifies no more than this, That the greateſt bodily pleaſures fail; and the member that ſerves thoſe pleaſures is relaxed and flaggs. For the Word* haavijonah

nah *(which we tranſlate* deſire) *ſignifies either the* Fruit *of a Shrub, which the LXX take to be* Capers *(though* avjonoth *ſignifie the Berries of Laurels, Myrtles, and indeed of all the leſſer ſort of Trees) or that* deſire *which it is ſuppoſed (according to* Avicenna*) to excite; or that* Knob *in us, which ſomething reſembles that Fruit.*

There is one Interpretation of theſe three *laſt Clauſes, which ſeems to me not at all conſtrained, but apt enough (only it doth not make them all relate to the parts of the Body, as the reſt do) which is that of* de Dieu; *from whom* Junius *before him did not much differ. It is this,* Though the Almond-tree flouriſh, and the Locuſt be loadned with fat *(i. e. though the pleaſures of the Spring appear, and come on apace, making all things elſe to ſwell with joy)* it doth not invigorate his blood, nor make it riſe, to ſtir up his deſire, *&c.*

The reaſon is, he is juſt upon the point of leaving all things here, and going to his long home. *Which ſignifies either the place to which all men go* (domum ſeculi, *the houſe of the whole World, whither all mankind have ever gone, and muſt go*) *or the place from whence he came; as* Forſterus *expounds* domum ſeculi ſui, *his old houſe, out of which he firſt came forth (thus we tranſlate the Word* olam, VI. Jer. 16.*) or that where they muſt long*

long abide, even till the reſurrection of the dead.

For their Friends there leave them; and can do nothing more, but mourn for them: as it follows here, The Mourners go about the Streets. *That is, are preparing for the Funeral; ready to accompany the Herſe: or, they already bewail him, as a dead Corps rather than a living man: or, when he is dead, can only give him a ſolemn Funeral, and openly bewail him; not only at home, but in the Streets. For which purpoſe they ſometimes hired Mourning-men, and Women; who are the* Minſtrels *we read of,* IX. Matth. 23. *For* Joſephus *ſaith* (*L. III. C.* 15. *of the* Wars of the Jews) *that when* Joppa *was taken, and he reported to be ſlain,* πλειους μισθωτους αὐλητας, &c. there were many Minſtrels hired at *Jeruſalem, who began to make lamentations in a doleful tone. But* Gierus *in his Treatiſe of the* mourning of the Hebrews (*p.* 320.) *thinks* Solomon *doth not here mean the mourning of thoſe that accompanied the Corps to the Grave, nor their walking about in mourning Apparel; but the ſad lamentations, which their grief ſometimes moved them to make, in the very Streets: when they were weary with mourning at home, or put thereby into an extravagant paſſion; like that which the Jews ſuppoſed* Mary *the Siſter of* Lazarus *to fall into, when ſhe roſe up haſtily and went out of the houſe,* XI. John 31.

f V. 6.] *Now we are come to the moſt difficult Verſe of all; in which the Wiſe man deſcribes this houſe as falling down: that is, enumerates the evils, which immediately forego Death; of which he would have us think frequently, while the houſe is in good condition: For thoſe Words,* Remember thy Creator, *St.* Hierom *thinks are here again to be repeated;* or ever, *that is, before Death ſeize on thee, and pull down this earthly Tabernacle and lay it in the duſt.*

Firſt, By looſning the ſilver cord. *Which ſome fanſie ſignifies all the* humours of the Body; *which are, as it were,* the Thred of life; *which the Deſtinies were ſaid to ſpin out, for a certain time, and then cut off: Others underſtand by it, the* ſtring of the tongue: *and* Gaſpar Sanctius *(upon* VII. Cant. 5.) *the* Urine, *whoſe Stream, he fanſies, reſembles a ſilver Thred, which is then broken, when it diſtils by drops; as it frequently doth in Old men. But the beſt of the Hebrew Writers by this Cord underſtand the* Spinal Marrow *(that is, the Pith of the Back-bone) others the* Nerves; *others the outward* Coats *of the Nerves,* &c. *And there is little reaſon to doubt, but the Marrow down the Back, continued from the Brain, as it were, in a String or Cord, unto the very bottom of it; together with the Nerves ariſing from it; and the Filaments, Fibers and Tendons*

dons that proceed from them, are the thing here intended. Which Melanchthon *ſaw long ago:* the Nerves, *ſaith he,* and Ligaments are here meant; *which have literally the power of* Cords, *both to unite and tie together, and alſo draw. But no Body, that I know of, hath explained this ſo well as our Dr.* Smith (*in his* Γηροκομία Βασιλικὴ) *who hath alſo ſolved that doubt, why they are expreſſed in the Singular Number: becauſe, though there be many of them yet, they are the continuation of one and the ſame thing (the* Fibers *being nothing elſe, but the Nerves divided and diſperſed; and the* Nerves *nothing elſe but the Marrow in like manner ſeparated, as ſo many Arms and Branches of the ſame Tree) they are all one in their* Original, *the Brain; they are all one in their* continuation, *for a long ſpace in the Spine; all one in their* uſe, *to convey the Animal Spirits, and to be the Inſtruments of motion.*

This Cord is called Silver, *becauſe of its colour; being not only white, but alſo ſhining bright and reſplendent; and that when it is taken out of the Body, after Death. I omit other Reaſons.*

It is looſned *(ſhrunk up, or contracted, or removed, as others tranſlate it) when it is no longer full of Spirits: and ſo the Body becomes void of ſenſe and motion, either in part or in whole.*

The ſecond ſtep to a diſſolution, is by break-

ing the golden Bowl: *and as the former related to the Rivulets, as one may ſay, of ſenſe and motion; ſo this to the Fountain:* viz. *the Head, and all contained in it: The Membranes, for inſtance, eſpecially that which the Ancients, from the great eſteem and reverence they had for it, call* Pia Mater. *Which is that part which deeply inſinuating it ſelf, into all the anfractuous paſſages of the Brain (as Doctor* Smith *ſpeaks) and being firmly annexed thereunto; keeps every part thereof in its proper place, and due texture: ſo that whatſoever is performed within the whole compaſs of the Brain (whether the making Animal Spirits, their exerciſe therein, or their diſtribution therefrom) is principally done by the help of this Membrane. Which therefore may well be called* gullath; *that part of the Head which is the* Spring *of all the motion that comes from thence. And ſo we tranſlate the Plural of this Word,* XV. Joſh. 19. *and both* Forſterus *and* Avenarius *underſtand the Singular here.*

And it is called golden *Bowl (like that* IV. Zachar. 2, 3. *from whence the Oil was conveyed by Pipes unto the Lamps) for ſuch Reaſons as gave the other the name of* ſilver *Cord. For inſtance, in reſpect of the colour; not only becauſe that moſt precious and deep-coloured Liquor of life, is abundantly contained in the Veſſels of this Membrane; but chiefly,*

becauſe

becauſe the Membrane it ſelf is ſomewhat of a yellowiſh colour; and tends more towards that of Gold, than any other part whatſoever doth. But eſpecially, in reſpect of its excellency and univerſal uſe: for it being the inſtrument that doth depurate the beſt of Blood, clarifies and exalts the Vital Spirits, and ſo prepares them for animality (as they ſpeak) to what ſhould it be likened, but to that moſt perfect, beſt-concocted, and moſt exalted Mineral of Gold?

Now the breaking *of this Bowl is its loſing its uſe; not being able to retain its Liquors (as a Bowl is uſeleſs when it is broken) or as Dr.* Smith *explains it; in the extremity of extreme Old Age, it can no longer continue its continuity; but by reaſon either of its natural dryneſs, ſhriveling into it ſelf, or of preternatural moiſture, imbibing excrementitious humours, till it be over-full; it oft-times ſnaps aſunder, and ſo recurrs* (i. e. *runs back, as the Hebrew Word ſignifies) into it ſelf: from whence the Brain muſt neceſſarily ſubſide, and all the Parts ſerving unto Animal motion be ſuddenly and irrecoverably daſht in pieces. So* Avenarius *judiciouſly tranſlates this Paſſage,* That yellow Membrane which contains the Brain, be trodden down.

The third ſtep is, the breaking of the Pitcher at the Fountain. *Which is variouſly interpreted; ſome underſtanding hereby,*

the inability of the Bladder to retain the Urine; others by Fountain *underſtand the* Liver, *and by the* Pitcher, *the Bladder of Gall; or the Veins; which is the moſt common Opinion. But Dr.* Smith *rather takes it for the* heart: *which is indeed the* Fountain of Life; *and hath two diſtinct Cavities, the* right *and the* left: *out of which proceed thoſe* Veins *and thoſe* Arteries; *which carry the Blood through the whole Body, and bring it back again to the heart, in a perpetual Circulation.*

And if by Pitcher *we underſtand the Veins, which are the* receptacle *of the Blood (and the Hebrew Word ſignifies any* containing Veſſel, *particularly the Widows* Barrel *in which was her Meal,* 1 King. XVII. 14, 16. *as well as a* Barrel of Water *in the next Chapter* XVIII. 33.) *then by the* Fountain *muſt be peculiarly underſtood the* right Ventricle *of the heart; which is the Original from whence the Veins have their riſe. For ſo the Hebrew Word ſignifies, not only a* Fountain, *but a* Spring; *from which Waters bubble up and burſt forth (as we tranſlate it,* XXXV. Iſai. 7. XLIX. 10.) *in a running Stream: and therefore is ſo to be tranſlated here, the* Spring *or* Original, *viz. of the Veins, which proceed from thence. Which induced Commentators to take the* Fountain *here for the Liver: which they would not have done, had they underſtood, as we do now, that the Veins do not ariſe from thence,*

thence, as their firſt Original; but from the right Ventricle of the Heart. And they are ſpoken of in the Singular Number (as the Nerves were before) becauſe they are all of one and the ſame nature, original and uſe.

Now the breaking *of this Pitcher into ſhivers (as the Hebrew Word ſignifies) is the utter failing of the Veins; their ceaſing quite from their natural action and uſe. When they can no longer carry back, nor conveniently convey unto the heart that Liquor, which they properly contain: but the little Blood which remains in the cold Body of man, near his end is congealed, and ſtagnates in his Veins.*

And ſo I proceed to the laſt thing, the Wheel broken at the Ciſtern. *Where by the* Wheel *ſome underſtand the* Lungs; *which, by their continual motion, do thruſt out the Breath from them, and draw it in again to them: reſembling the* Wheel of a Well, *now drawing up the Bucket to it ſelf; anon letting it down again into the Well.* Melanchthon, *by* Ciſtern *underſtanding the* Stomach *(the Word ſignifying, ſaith he, a profound Cavity) takes the* Wheel *for the* Guts *adjoining thereunto: which are wrapt about one another, in a kind of Circular form; and make the* Meſentery *look like a Wheel. Which* Grotius *ſeems alſo to have had in his mind. But, taking it for granted that a* Wheel, *being an Inſtrument of Circulation, is the Hieroglyphick of ſome-*

thing that goes, and makes, a round in us, I think Dr. Smith's *conjecture is moſt probable; that hereby is meant the great Artery, with all its Branches: which is the great inſtrument of rotation or circulation in the Body of man; and ſo evidently thruſts the Blood forward, that we perceive its Pulſes, forcing the Blood along its Cavity, in the Wriſts, the Temples, and other Parts of the Body. Without which Inſtrument to compel it, the Blood that naturally tends home to the heart, would go no further.*

And then the Ciſtern *from whence this Wheel forces the Liquor, and conveys it through all the Parts, is the* left Ventricle of the Heart: *to which this great Artery is annexed, and from whence it ariſeth. For a* Ciſtern *is a Veſſel made on purpoſe to receive a due proportion of Water, and to keep it till the time of uſe; and then conveniently to paſs it into Veſſels that are prepared to receive it from thence. And ſuch is the left Ventricle of the Heart; which in its* Diaſtole, *as they call it, receives the Blood that is brought into it from the Lungs: and then, keeping it there a little, doth in its* Syſtole *paſs due proportions thereof, into the great Artery, to be diſpenſed as was ſaid before. And, for this end, there are little* Valves *or Falling doors placed, at the entrance and at the going out of this Ciſtern; which are like Cocks to let in, and to let out; and, by their opening*

pening or ſhutting, give convenient paſſage, or ſtoppage to the Liquor; which continually runs that way.

And ſo the breaking *or* ſhaking in pieces (*as* Forſterus *tranſlates the Word*) *of this Wheel, is the ceaſing of the Pulſe (ſo he in another place tranſlates it,* trodden down, *i.e.* ſuppreſſed *by the decay of the Inſtruments of Pulſations; which can no longer perform that work. Which being abſolutely neceſſary for the preſervation of life, the ceaſing of it is death.*

V. 7.] *And ſo the* Body, *made of a mouldring ſubſtance, being no longer a fit habitation for the Spirit (and therefore deſerted by it) which held the parts of it together, ſhall crumble again into the Earth, out of which it originally came: according to that Sentence paſſed upon* Adam *in the beginning,* Duſt thou art, and unto duſt ſhalt thou return, III. Gen. 19. *This Body was no better in its firſt Principles: and though now we are very fond of it, as if it were ſome goodly thing; yet, when the Spirit leaves it, it will appear to be indeed but* Duſt. g

But the Spirit, *the nobler part of man, being of an higher Original, ſhall return to God, who ſent it into the Body; to be diſpoſed of by Him, according to the Sentence that He ſhall paſs upon it. For the* Chaldee Paraphraſe's *Explication of the latter part of this*

Verſe

Verſe is very appoſite, It ſhall return, that it may ſtand in judgment before God. *For* Elohim *(the Word here for* God*) in the Hebrew Language ſignifies a* Judge. *As in the place above-mentioned,* 1 Sam. XXVIII. 9. *There is a Sentence not much unlike to this, I have obſerved in* Plutarch's *Conſolatory Diſcourſe to* Apollonius *upon the death of his Son: where he alledges, amongſt a great many other, this Saying of* Epicharmus, Συνεκρίθη ἁ διακρίθη, ἁ ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω.

h V. 8.] *And now, having thus demonſtrated his firſt Propoſition, he elegantly repeats the* Exordium *or entrance of his Book; as is here obſerved by St.* Hierom, *whoſe Words are ſo ſignificant, that I cannot but tranſlate them; as an excellent Gloſs upon this Verſe:* For ſince all the labour of mortal man (of which *Solomon* hath diſputed in this whole Book) amounts to this, That the Duſt returns to its Earth, and the Soul returns thither from whence it was taken: it is an exceſs of vanity to labour for this world; and to gather nothing for the future: *where he is to live for ever, and to be judged according to his behaviour here.*

This only may be added, That here he enters upon the Concluſion of his Diſcourſe; and divides it into two *Parts, as he had done the foregoing Book.* Firſt, *He ſumms up what he had*

had ſaid in the ſix *firſt Chapters, concerning the* falſe ways *men take to happineſs, in this Verſe: which he backs by ſeveral ſerious Conſiderations, in thoſe that follow, unto Verſe* 13. *Where* ſecondly *he ſumms up what he hath ſaid from Chap. VII. to this place, concerning the* true way *to happineſs; which lies only in a due regard to God and his Commandments.*

V. 9.] *The firſt Word of this Verſe is variouſly tranſlated: and the whole Verſe applied by Interpreters, either to confirm what was ſaid before, concerning the falſe methods men take to happineſs (as if he had ſaid, I have done when I have told you, that you may believe me; who am ſufficiently able to inform you, and not think to meet with better information, from other mens Writings, or from your own experience) or as an Introduction to what he intends to ſay, ver.* 13, 14. *concerning the right method to be happy. Which he prepares the Reader to attend unto, and receive into his mind; firſt, by aſſerting his own great Authority in this Verſe (who the wiſer he was, the more deſirous he was both to teach, and to learn) And then, the weighty Doctrine which he taught, v.* 10. *And the great uſefulneſs of it, v.* 11. *The like to which they would find no where elſe, v.* 12. *It is not very material which of theſe ways we take; but I have had reſpect to both, in my Paraphraſe: where I have expreſſed the* i

ſenſe

ſenſe ſo fully, that I cannot think fit to enlarge any further upon this Verſe. But only note, that Luther, *and he alone I think, expounds the firſt Words thus (not abſurdly, nor diſagreeing with the Hebrew Text)* There remained nothing to the Preacher, but that he was wiſe, *&c. He underſtood and taught aright, and took a great deal of pains; (which was a great ſatisfaction to himſelf) but he ſaw little or no ſucceſs of it in others, who would not be governed by his Advice,* &c.

k V. 10.] *This Verſe runs thus, word for word, in the Hebrew,* The Preacher carefully ſought to meet with deſireable words; and the writing of uprightneſs; and the words of truth. *Where* writing *may refer both to what he read in others, whether Divine or humane Authors; and to what he wrote himſelf (and ſo I have expounded it in the Paraphraſe) which he commends from three Heads,* pleaſure *or delight*; uſefulneſs, *and* certainty.

Some fanſie that Solomon *wrote a Book called* Catub Jaſcher *(the Writing of Uprightneſs) or* Jaſcher dibre emeth *(the upright Words of Truth) of which, as there is no certainty, ſo I ſee no probable grounds to aſſert it. Only we know he wrote a great many more Books than we have,* 1 King. IV. 32, 33. 2 Chron. XXXV. 4. *And ſee* Joſephus *L. VIII. Antiq. C.* 2.

V. 11.]

V. 11.] *Some connect this with the foregoing Verſe, in this manner,* The Preacher ſought to find out the words of the Wiſe, *&c. And ſo the Words run exactly in the Hebrew. But we may take this Verſe by it ſelf, ſupplying the Word* are, *as we do in our Tranſlation; and look upon it as a commendation of theſe wiſe Words: which doth not in the leaſt alter the ſenſe. I have had reſpect to both; and comprehended alſo, in my Paraphraſe, two of the Interpretations, which one difficult Phraſe is capable of, viz.* Maſters of the Aſſemblies.

Which may be tranſlated divers ways, more literally out of the Hebrew than we do; who add the Word by *before them, which is not in the Original. For the laſt Words, which we tranſlate* Maſters of Aſſemblies, *may be attributed to* Nails, *in this manner:* As Nails faſtened, whereby things are joined together, (Nails *being the Inſtruments of gathering or bringing thoſe things together, which were ſeparate) or thus, retaining the Words of our Tranſlation,* the Maſters of Aſſemblies are as fixed Nails: *or the* Maſters of Collections, *ſuch judicious Authors as make excellent Collections of Apothegms and ſmart Sayings,* Stick in the Mind as Nails do in Planks. *Or the* principal, *the choice* Collections *(viz. of Wiſe men, mentioned in the beginning of the Verſe)* are as, *&c. or it may,*

may, in the ſame ſenſe, be connected (not with Nails, but) with the Words following: the Maſters *or* Authors that collect wiſe and pithy Sayings, have their Gifts from one and the ſame Shepherd.

So ungrounded is the fancy of Grotius; *who from hence conjectures, that there were ſeveral perſons appointed by* Zerobbabel (*whom he takes for this* one Paſtor) *to collect the Sentences of this Book, and put them out under the name of* Solomon. *Who himſelf may rather be thought to be this* one Paſtor *or* King: *who employed (if we interpret the Words this way) many perſons to make Collections: of which he afterwards made uſe as he ſaw cauſe.*

This ſeems to be certain, that he here gives the reaſon of this conciſe and ſententious way of Writing: becauſe ſuch acute Sayings, not only ſtir up and quicken ſlothful minds for the preſent (as a Goad ſtimulates the dull Oxe to labour) but penetrate deep and ſtick faſt in the memory; collecting alſo the thoughts, affections and reſolutions, to one certain Point or Scope; and gathering together a great deal of ſenſe into a few Words. As thoſe Words baale aſyppoth, *Maſters of Aſſemblies, or Authors of Collections, may, I have ſometimes thought, be underſtood. Such a Collector was that Great Man* Julius Cæſar; *who gathered a Book of Apothegms; and ſhowed by that, he thought*

thought it more honourable unto him, if he changed himſelf, as it were, into Tables *and* Codicils, *in which the prudent and grave Sayings of others were regiſtred; than to have his own Words hallowed like Oracles, as ſome vain Princes, corrupted by flattery, have affected. Though divers of his own Speeches, as the Lord* Bacon *obſerves* (*L. I.* de Augm. Scient. *C.* 7.) *are truly ſuch as thoſe which* Solomon *here deſcribes, full of vigour and efficacy: inſomuch, that by one word alone he appeaſed a mutiny in his Army.*

But, after all that may be ſaid on this Subject, ſince I find not only the Vulgar, *but the LXX making out the ſenſe by adding the Word* per *and* διὰ *(as we do the Word* by *in our Tranſlation) before* Maſters of Aſſemblies; *I have in the Paraphraſe followed that Interpretation alſo.*

V. 12.] *And in this Verſe have adhered to* m
the ſame Tranſlation, which underſtands the firſt Words, as if he had ſaid: Beyond theſe things do not trouble thy ſelf. For ſo they may be tranſlated exactly, and what is above, or more than them (*that is, the* words of the wiſe, *before-mentioned)* my Son, be warned, or be inlightned: *obſerve theſe well, and trouble thy ſelf no further. Be content with a few good Precepts of the Wiſe; and do not involve thy ſelf in many Books. For what is neceſſary may be learnt without much*

much labour, out of a ſhort Book: if men will be wiſer than they need, they will but trouble themſelves to no purpoſe. There being no certainty of moſt things; no ſatisfaction when we go beyond the known and acknowledged Principles and Precepts of Vertue: but what one man aſſerts, another confutes; and when we think we have written excellently, another Writer ſtarts up and diſcovers abundance of errours; and ſo Volumes are multiplied without end: and we are led into long diſquiſitions, without any ſatisfaction to the mind, but with much wearineſs to the Body, and great loſs of precious time; which had better be ſpent in digeſting and practiſing, ſuch ſhort, uſeful, and neceſſary Inſtructions as theſe.

He doth not abſolutely condemn many Books, for there are not a few of the Divine Writings; and about the ſame thing: but Books about needleſs things; and that dilate too much upon things neceſſary; rather tiring, than inſtructing. And he condemns the levity of thoſe that are always reading, but never meditating: running over ſuch a Book as this preſently, and then going to another, not ſo profitable; and never returning to this again.

So I take it in ſhort, Content thy ſelf with this Book, and ſuch like; and do not turn over many Authors, to learn how to be happy. *For goodneſs and truth are included in certain Bounds; but wickedneſs and lies,*

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ſine fine ſunt, *are without end, as St.* Hierome *here notes. Who obſerves alſo, that perhaps he adviſeth us, to ſtudy brevity; and to mind the ſenſe more than the words: directly contrary to the Philoſophers and Doctors of the World, who to aſſert their falſe Opinions, uſe abundance and great variety of Words; but the Divine Scripture,* brevi Circulo coarctata eſt, *is confined to a ſmall Circle; and as much contracted in Words, as it is dilated in ſenſe.*

The Hebrew Word bahag, *which we tranſlate* ſtudy, Aben Ezra *ſays, in the neighbouring Languages, ſignifies* reading; *and ſo we tranſlate it in the Margin.*

V. 13.] *To teach us to contract our labours into as ſmall a compaſs as we can, he ſumms up, in a few Words, the ſenſe of his whole Diſcourſe in this Book; which he calls* the concluſion or end of the matter; *of all that can be ſaid on this Subject: the whole ſenſe of the Sermon, ſuccinctly delivered; unto which therefore every one ſhould confine his endeavours. It is this, to work his Soul unto ſuch a due regard of the Divine Majeſty (ſtanding in awe of him as his Lord, Overſeer and Judge) that he take care to obſerve all his Commandments: without which all Religion is vain and fruitleſs.*

And theſe two things (the fear of God *(or devotion) and* obedience*) he commends from*

two *Arguments. The* firſt *of which is in this Verſe; that they are things, which concern all Mankind, one as well as another; of which if they be careful, they have done enough to make themſelves immortally happy.*

For thoſe Words, this is the whole, *or* the all of man, *may be expounded four ſeveral ways: either this is* all the duty of man; *or the* duty of all men; *or the* whole happineſs of all men; *or* their whole buſineſs; *unto which therefore they ſhould devote their* whole ſelves; *that is, all their ſtrength. For, according as St.* Hierom *underſtands it,* to this Man was born; that he undeſtanding God is his Creator, ſhould worſhip him with fear, and honour and obſervance of his Commands.

And the fear of God *being implanted in our minds, we ſhall not fail to worſhip Him, and call upon Him, and expect all good things from Him, and give Him thanks for them: And, as the beſt expreſſion of our thankfulneſs,* keep his Commandments, *and be obedient to all his Precepts: both in ſubduing our ſinful Appetites and paſſions, and in exerciſing Charity towards our Neighbours. Which will make us true in word and deed; faithful in all our Contracts; liberal to the Poor; obſervant of our Governours; in ſhort, make us obſerve all the directions of this Book, in order to our happineſs.*

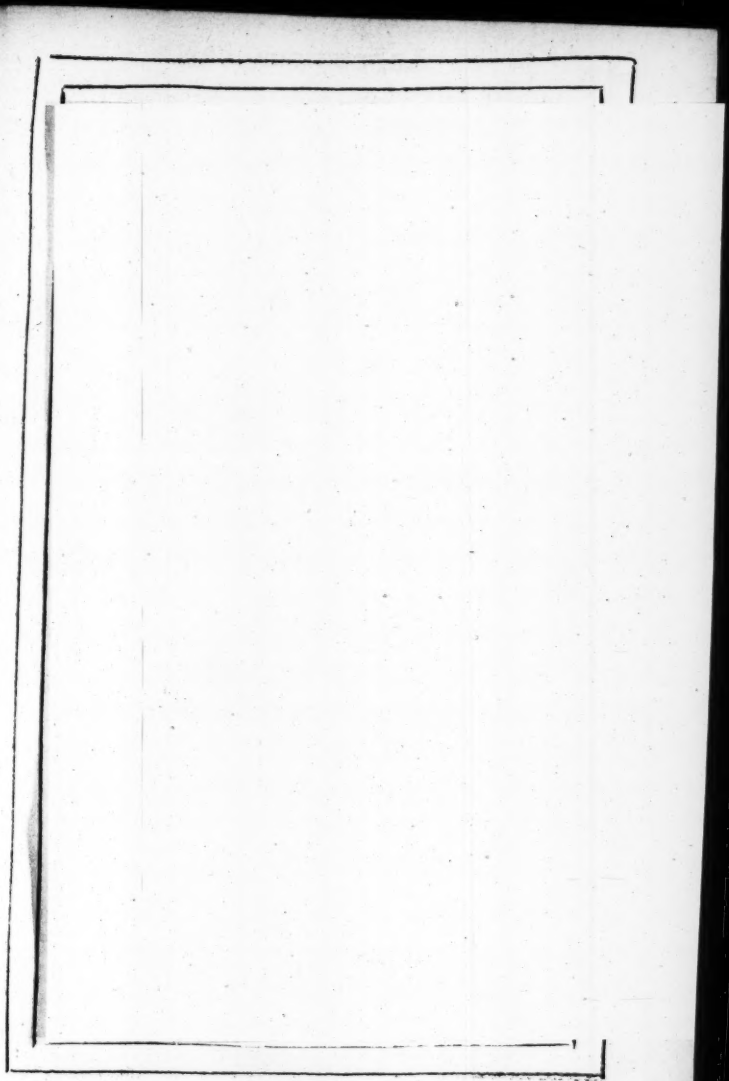
V. 14.]

V. 14.] *Here is the* ſecond *Argument, why we ſhould ſeriouſly intend theſe things; becauſe the Lord and Judge of the World, will one day call us to an account for what we do here; and paſs an impartial Sentence upon every action of our life, even* againſt every Secret (*as ſome expound theſe Words* al col alam) *or upon all ſecret as well as open actions. Which are all known to Him, though now He ſeem to take no notice of them; and ſhall then not only be brought to light, but with an apparent diſtinction between good and evil: the difference of which, ſhall be certainly and notoriouſly manifeſted; by the ſevere puniſhment of the one, and the bountiful remuneration of the other.*

I will imitate therefore (ſaith Melanchon*) the example of* Solomon; *and in the Concluſion recite the ſumm of this Book.* "*He intended to aſſert Divine Providence; and to refute the Objections againſt it: which are theſe; There are great confuſions in humane life; a vaſt multitude of ungodly men, and but few that acknowledge, and fear God: and, which is worſe, the wicked flouriſh in honour and riches; but the pious are afflicted, and oft-times killed by the worſt of men,* &c. *therefore all things ſeem to be carried by Chance. Unto which* Solomon *anſwers: Tho' for the moſt part, ſuch be the confuſion of things, yet be thou ruled by God's Word;*

" *and hold the Opinion of his Providence with a*
" *firm Faith. Do not fall from God, becauſe of*
" *theſe Scandals; nor caſt away his fear, or thy*
" *confidence in Him; nor deſert thy vocation:*
" *but oppoſe theſe* two *things to theſe confuſi-*
" *ons; There will come a Judgment, when*
" *God will take away theſe confuſions and make*
" *an exact diſtinction: for the wicked ſhall be*
" *thrown into everlaſting puniſhment; but it*
" *ſhall be well for ever with the righteous.*
" *And in this life alſo, God moderates theſe*
" *confuſions: for he puniſhes heinous wicked-*
" *neſs; ſupports Government, preſerves Go-*
" *vernours, and Order, and Polities in the*
" *World. Nay, this is a teſtimony of God's*
" *preſence, that when the infirmity of humane*
" *Nature is ſo great, and ſo many are no bet-*
" *ter than mad and furious; yet God preſerves*
" *his Church: and, I may add, we have ſuch*
good Books as theſe for our direction into
Truth, and encouragement in Piety.

THE END.



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